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PROPHECIES EXAMINED

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No. 2564 OF CHRIST'S

FIRST AND SECOND ADVENT.

DANIEL'S VISIONS

HARMONIZED AND EXPLAINED.

NEW HEAVENS AND NEW EARTH.

MARRIAGE SUPPER OF THE LAMB.

By N. HERVEY.

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TO THE READER.

VERY DEAR FRIEND: The subjects contained in this small volume, concerning the *coming* and *kingdom* of our Lord Jesus Christ, claim our prayerful attention. It is with a sincere desire, and prayer to God, that the investigation of these topics may strengthen your faith, love and hope, in the glorious appearing of Jesus Christ. No subject is better calculated to wean our affections from this world, to inspire our hearts in view of the glorious prospect at hand, and to excite a wakeful diligence in the service of God. At the longest we have but a short time to tarry on the earth. Man is but as the flower of the field, which flourisheth in the morning, but soon droops, withers and dies. Every beating of the pulse denotes the flight of time. Every pain of the body; every season of sickness; the tolling bell; the funeral procession; the grave yard, and the habiliments of mourning, signify the frailty of our natures — the shortness of time — the certainty of the end of this life, and the importance of a preparation to meet God. It is also just as certain, from the testimony of Jehovah's word, that every day brings us nearer to the eventful period when the sign of the Son of Man shall appear in the heavens, and the angel of God declares that "time shall be no longer." With such an event before us, *even at the doors*, so plainly revealed in the Scrip-

tures, "what manner of persons ought we to be in all holy conversation and godliness, looking for the glorious appearing, and the great God, our Savior Jesus Christ." To be in darkness respecting this event is the height of folly. God has seen fit to reveal to his servants, the prophets, the things which must shortly come to pass. And a prayerful investigation of the Word of God, on this subject, will be the means of leading you into the truth, of enlightening your mind respecting "those things" which relate to the Coming and Kingdom of Jesus. You may have been accustomed to contemplate the coming of our Lord as being far in the future -- as not happening in your day. This is probably the opinion of thousands, at the present time. But Jesus says, "watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready, for in such an hour, as ye think not, the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing." To watch not only implies that the Lord Jesus will come at the time appointed, but also to have our desires and thoughts towards the event; and to be in readiness at *any time*. To be found in the performance of those duties, and in that temper of mind, and state of heart, which will render the event a welcome theme, and in which we would hope to be found when he comes. It implies, also, a right discernment of the signs which Christ prophesied should be the harbingers of his approach. These signs are as discernable, and as indicative of his advent nigh, as the silent gathering of the lowering clouds portends the heavy shower of rain, or the temporary repose of the sleeping billows is a sure prelude to a

gathering storm. Watch, therefore, — discern the signs which have appeared in answer to the prophecy, and by which, as well as by the prophetic numbers, we may know that the end of all things is at hand, just as we may know that summer is nigh by the budding of the tree, or that winter is approaching by the fading foilage and the falling leaf. Study the sure word of prophecy — take heed unto it “as unto a light that shineth in a dark place.” Learn that the great image of Nebuchadnezzar’s dream represents the four great universal monarchies which have succeeded each other, and which brings us down to the time when the stone shall smite the image, and dash to pieces the kingdoms of this world. Learn that the horn (Dan. vii. 21, 22) prevails until the Ancient of Days come, and the time that the saints possess the kingdom. Learn that Daniel was instructed by Gabriel, into the nature and leagth of the vision, and decide for yourselves when the kingdom of God shall appear. *The wise shall understand.* Let not that day come upon you as a thief. “Behold the bridegroom cometh, go ye out to meet him. They that were ready went in with him to the marriage, and the door was shut.” Do not be indifferent to a subject of such vast importance, and involving such momentous events to the church and the world. When the seventh trumpet shall begin to sound, the mystery of God will be finished. God has *not* said that it shall *not* be *this year*. And now, dear friend, I commend you to God and to the word of his grace, hoping that we may have part in the first resurrection, and dwell with Christ in his everlasting kingdom.

Yours, aff. N. H.

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INTRODUCTION.

THE first and second coming of Christ are great and prominent themes of prophecy. The scriptures of the Old and New Testaments represent the justice of God which was exercised towards mankind, immediately after the fall of our first parents, as mingled with divine love. Previous to their exile from EDEN a ray of hope beamed around them in the promise of a Savior, who is to be the final Deliverer of Israel. To Abraham the promise was more fully explained, which was the Hope, and consolation of the people of God, long before it was fulfilled. The predictions recorded in the Old Testament concerning the Messiah, are clearly descriptive of his advent, and of things pertaining to his kingdom. In the prophecy of Daniel there is incontrovertible evidence that Jesus was born under the Roman government, and will come the second time while the Man of Sin is prevailing. See 2 Thess. ii. 3—8.

On a subject so interesting as the First and

Second Advent of our Lord, it is important that we carefully examine those prophecies which testify of him, and see how completely they are fulfilled, in the person of one like unto the Son of God. The features of these prophecies may be traced, in their fulfillment, in reference to the time and place of his birth, the family from which he should arise, his spotless life and character, the miracles which he wrought, the purity, and power of his doctrine, the design and influence of his coming, and the nature and extent of his kingdom.

Those who see clearly the fulfillment of prophecy concerning the promised Messiah, the multiplicity of facts which are applicable to him alone, must also see the ultimate destiny of all earthly kingdoms, by the same light of prophecy, when the *stone* breaks in pieces the image and fills the whole earth. The principle of interpreting the prophecies is well expressed by Dodwell, "*Never depart from the literal sense of Scripture without an absolute necessity for so doing.*" Such a principle is consistent; and commends itself to our reason, and is far less liable to abuse than the spiritual mode of interpretation. The literal interpretation of Scripture is warranted by the patriarchs and apostles in their understanding of the prophecies. Noah so understood the flood. Abra-

ham, Moses, Isaac, and Jacob, believed that God's word would be accomplished according to its grammatical meaning. All the prophecies respecting the Messiah, they expected and believed, would be literally fulfilled. The principle adopted is confirmed by the providence of God, in the literal accomplishment of events recorded in the Old Testament, as they have transpired in past ages. "Every one acquainted with his Bible, must know that the prophecies of Scripture are a vast chain, beginning and ending with the course of this present world :—one end of that chain lay in Paradise lost, commencing in the prediction that if man should eat the forbidden fruit, he should die ; nor shall we reach the other end, pursue it as we may through the histories of ages, and nations, and midst its thousand times ten thousand convolutions, till it brings us back again to Paradise restored—the glorious dominion of Jesus Christ over all the earth, in more than EDEN-LIKE blessedness."—*Duffield*.

Jesus has commanded us to *search the Scriptures* ; and that for a wise purpose. The word of God is an inexhaustible mine of rich truths. Peter, who spake under the inspirations of the Holy Ghost, says that we do well to "take heed" to the "more sure word of prophecy." The Bereans were commended as being "*more*

noble than they of Thessalonica, in that they received the word of God with all readiness of mind, and searched the Scriptures daily whether these things were so." Paul "reasoned with them out of the Scriptures, opening, and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ." Acts, xvii. 2, 3. Therefore, to treat the prophecies with indifference, to regard them as a part of God's word, and yet to lightly esteem them, or discourage the study of them, is contrary to the command of Heaven, and wholly unbecoming a Christian name. It ill becomes any one who acknowledges the Bible to be our guide and light in the pathway of this dark and chequered world, to "despise prophesyings." It better becomes such to "*prove* all things" contained in the WORD OF GOD.

The Bible is a history of Jehovah's dealings among the nations, and kingdoms of the world. Here we trace his hand in putting down one, and in setting up another. The sacred records of His moral administration have been faithfully preserved. They present to us, in the fulfillment of prophecies, the grand outlines of His government, and the positive evidence of their divine inspiration. Human wisdom, and vain philosophy must submit to the light which

beams from the sacred page on the past, the present, and the future. Such men as Hume, Bentham, and La Place, must veil their faces in the academic halls, before such men as Moses, Joshua, Daniel, and the humble fishermen of Galilee. In searching the Scriptures, we find positive evidence in the fulfillment of prophecy that God's word is true—that he will accomplish all his purposes until the Messiah, once a babe in Bethlehem, shall come in all the glory of the Father and before his

“ Everlasting throne
Presenting all his saints ; not one is lost
Of all that he in covenant received ;
Time gone, the righteous saved, the wicked lost,
And God's eternal government approved.

From what is past, recorded by a divine hand, we learn with certainty what is to come. Not one jot or tittle of God's word will fail. It is a *sure word of prophecy*—the charter of our faith—the day-star of our hope, in the *coming and kingdom* of Jesus Christ.

In the following pages of this book, it is our purpose to show that the Messiah, who has fulfilled the prophecies relating to his *First Advent*, will come again *personally*, and reign with his people on the new earth ; and that the event is *even at the doors*.

PROPHECIES

OF CHRIST'S FIRST AND SECOND COMING.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.— 2 *Epistle Peter* i. 19.

It is very evident from reading the writings of the Evangelists—the Acts of the apostles, and the Epistles in the New Testament—that frequent allusions are made to the prophecies concerning the Lord Jesus Christ. Peter, in view of his approaching death, first calls the attention of his fellow-christians to the importance of cultivating the christian graces. “For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ:” Math. xvii. 1, 5. John i. 14. He then refers to the *power* and *coming* of Christ, of whose majesty the apostles were eye-

witnesses, (Math. xvii. 1, 5: John i. 14.) when he was transfigured before them, and a cloud over-shadowed them, and a voice saying, "This is my beloved son, in whom I am well pleased." "And this voice, which came from heaven, we heard when we were with him in the holy mount." Then follows the text: "We have a more sure word of prophecy," &c.

The sense of the passage is, we have a far more sure word of prophecy concerning the coming of Christ in power, (which seems to be the doctrine that Peter is endeavoring to prove) rather than the evidence inferred from what the apostles saw at the transfiguration. They had evidence of Christ's glory and power; but that he will come again with great power and glory, is contained in the prophecies, both in the Old and New Testaments. To these prophecies "we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." For no prophecy is of any private interpretation, i. e. *it is* not its own interpreter, but understood by the events being fulfilled, which are predicted.

In examining the prophecies respecting Christ, we shall not only see the most conclusive evidence of the truth of Christianity, in

their literal fulfilment, but we shall also find evidence for believing in the visible, and speedy approach of the Son of God to judge the world. The Savior says, "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me:" Luke xxiv. 24. These may be classified under their respective heads, as they relate to the Messiah, in the several offices in which he is mentioned in the Scriptures, from his first to his second advent.

Simpson, in his plea for religion, has considered these prophecies to some extent, also showing how literally they are fulfilled; which must be a sufficient evidence that those which remained unfulfilled will also be literally accomplished at the appointed time. Taking these prophecies in the order of events to which they refer, will enable us to follow the blessed Redeemer from the manger to the cross — from the cross to the tomb — from the tomb to the mercy seat — from the mercy seat back to the earth, where he will reign in his kingdom forever and ever. And as we examine the Scriptures on these important points, concerning the Lord Jesus, may the investigation awaken a pure, and fervent affection for Him — a desire to be conformed to his image

—to imitate his example—to have hope in his death—a place in his kingdom—a love for his glorious appearing.

1. PROPHECIES OF HIS INCARNATION.

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 That the seed of the woman should bruise the serpent's head: Gen. iii. 15.	1 John iii. 8. Heb. ii. 14. Math. i. 18—25. Luke i. 18, 35. Gal. iv. 4. John i. 14. Heb. xii. 14—17. Phil. ii. 7—8.
2 Born of a virgin: Isa. vii. 14. Unto us a child is born, a son given. Isa. ix. 6.	

CIRCUMSTANCES OF HIS BIRTH.

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 Of the seed of Abraham: Gen. xxii. 18.	Gal. iii. 16, 17. Heb. ii. 16.
2 Of the tribe of Judah: Gen. xlix. 6.	Heb. vii. 14.
3 Of the family of David: 2Sam. vii. 10	Luke i. 32, 69
4 Born at Bethlehem: Mic. v. 2.	Math. ii. 1, 5, 6.
5 That a star should indicate his Advent.	Math. ii. 2, 7, 9.
6 Called out of Egypt: Hosea xi. 1.	Math. ii. 13, 14.
7 His way prepared by another: Isa. xl. 3, 4. Mal. iii. 1, 4, 5.	Math. iii. 1, 4: xvii. 10, 14.
8 A general expectation of the Messiah: Hag. ii. 7, 9.	Math. ii. 1, 10.

This prophecy seems to point to the period of the Messiah's birth, when the second temple existed, which was erected after the Jews'

return from captivity, and after the temple of Solomon was laid waste. "I will shake all nations, and the desire of all nations shall come, and I will fill this house with my glory, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." The glory of the first temple was superior to that of the latter: Ezra iii. 12. But it was afterwards embellished by Herod the Great; yet the visible glory of God, the Shechinah, did not fill the second temple. But Christ, who was greater than the temple itself, and the desire of all nations, made the latter temple more glorious than the former. This fixes the coming of Christ under the Roman Empire, while the temple was standing. Hence another prophecy was fulfilled, respecting the time of Christ's first advent. Gen. xlix. 10 — "'The sceptre shall not depart from Judah, nor a law-giver from between his feet till Shiloh come.'" The sceptre, or Jewish tribunal, did not depart from Judah till the predicted era. Nor the lawgiver (expounder of law) a body of men, who continued as long as the Jewish polity, until SHILOH came, i. e. the Messiah. The prophecy was fulfilled to the letter; for Joseph and Ma-

ry, with others, went to be taxed by the authority of a heathen Emperor: Luke ii. 3.

The prophecy of Daniel fixes the same time during the period of Pagan Rome. See Dan. ix. 26.

REPROACHES, SUFFERINGS AND DEATH OF CHRIST.

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 Entered Jerusalem riding upon a colt: Zech. ix. 9.	Math. xxi 2—12.
2 Despised and rejected by his countrymen: Isa. viii. 14, 15; Isa. liii. 2, 3.	Math. xxi 42, 45. Luke xix, 14.
3 Betrayed by one of his profess- ed disciples: Ps. xli. 9.	John xiii. 18.
4 Reproached by men: Ps. xxii. 6.	Math. xiii. 55.
5 Betrayed for a specific sum: Zech. xiv. 12.	Math. xxvi. 14, 15.
6 Ill treatment he should receive: Isa. xlix. 7.	Math. ii. 67, 68.
7 His hands and feet pierced: Isa. liii.	Luke xxiii. 33. John xix. 17.
8 Numbered among transgressors: Isa. liii. 12.	Luke xxii. 37. Luke xxiii. 33.
9 Persecuted by the Jews: Ps. lxix. 26.	John v. 16.
10 Mocked on the Cross: Ps. xxii. 7, 8.	Math. xvii. 34.
11 Gall and vinegar given him to drink: Ps. lxix. 21.	Math. xxvii. 34, 48.
12 His garments parted--lots cast: Ps. xxii. 15.	Math. xxvii. 35. John xix. 23, 24.
13 Cut off by a violent death; Isa. liii. 8.	John xix. 30. Acts ii. 23.
14 Not a bone broken: Zech. xii. 10.	John xix. 33, 38.

- 15 Poured out his soul unto death: Mark xv. 37, 39.
Isa. liii. 12.
- 16 Cut off, not for himself, but for others: 1 Cor. v. 7.
Dan. ix. 26.

These prophecies bring us down to the crucifixion of our Lord. Leaving the seventy weeks, noted in Daniel's prophecy, for explanation in the "visions harmonized and explained," we shall notice, briefly, the circumstances of the Savior's crucifixion.

He was "*delivered to be crucified.*" This mode of putting persons to death was customary among the Romans, the result of combined cruelty. It was their intention to render the sufferings of Christ as painful as possible. The cross was set up in the ground, and the suffering Savior suspended on nails, or thongs, driven through his hands and feet, by which every motion of the body must have rendered the pain extremely exquisite. These sufferings of Jesus soon terminated; and his death answered to the type of the brazen serpent on the pole in the wilderness. Types, as well as prophecies, have their fulfillment. Let the reader trace out the fulfilment of these types, and he will see how perfectly God fulfills all his Word.

The Savior, who was holy, harmless, undefiled, and separate from sinners, was cut off

by the hands of wicked men, and therefore fulfilled the prophecy in Isa. liii. 8, and by his death sealed up the vision, and prophecy, and laid the foundation of all our hopes of acceptance with God.

The closing scenes of Christ's sufferings, as recorded by Matthew, (xxvii. 45—50) are prophesied by Isa. liii. 4, 5. He bore our griefs and carried our sorrows—he was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was laid upon him; by his stripes we are healed. The event accords with the first promise, viz, that the seed of the woman, i. e. Christ, should bruise his (the serpents) head. By the sufferings of Christ, and the power with which he was invested, he might, *through death*, destroy him that had the power of death, that is, the devil. This promise is fulfilled, inasmuch as Christ, by his death, destroys the power of death over all those who believe, and become heirs of that eternal life which was forfeited by sin, and which they will enjoy in a far more glorious paradise than that which was lost.

As a testimony to this event, there was *darkness*, from the sixth hour, over all the land, unto the ninth hour. It was not an eclipse of the sun, for the passover was celebrated at the time

of the full moon, when the moon is opposite to the sun. The very elements of nature sympathised with the sufferings of Christ. The world was clad in the habiliment of mourning when he cried with a loud voice, and yielded up the ghost. The veil which separated the holy from the most holy place in the temple *was rent in twain*, and signified that the way of salvation was open to all. And the earth did quake—a violent convulsion of the ground was felt in Judea, and in countries around. *The graves were opened, and many bodies of the saints, who slept, arose.*

The next class of prophecies concerning Christ after the crucifixion, relate to his

BURIAL AND RESURECTION.

<i>Prophecy.</i>	<i>Fulfilled.</i>
1 He should make his grave with the rich: Isa. liii. 9.	Math. xxvii 57, 61.
2 That he should not see corruption: Ps. xvi. 10	Acts ii. 25, 32. Acts xiii. 34, 38.
3 That he should rise from the dead: Ps. ii. 7; xiv. 17.	Math. xxviii. 6. Acts ii. 30, 31.
4 That he should ascend into heaven: Ps. xvi. 11; lxviii. 18.	Math. xxviii. 18. Acts i. 9.

It was not an unusual thing for the Jews to prepare sepulchres for themselves. The tomb Joseph had prepared for himself, and which Luke says, *wherein never man before was laid.* The body of Christ was laid by itself in Joseph's

new tomb, and the sepulchre made sure. The stone was *sealed*, and a *watch*, a band of soldiers, placed there to guard the sacred spot. Deception about his resurrection was impossible. The circumstances of his burial were all arranged by his enemies. He was in the tomb alone, and safely guarded ; and Pilate was satisfied that Jesus was actually dead. His enemies did all they could to prevent his resurrection. But the prophecy was fulfilled, “ The angel of the Lord descended from heaven,” in the midst of an earthquake, “ and came and rolled away the stone from the door and sat upon it.”

As the resurrection of Christ is one of the main pillars of Christianity, it is well to consider the infallible proofs of it.

1. He was in the grave three days ; sufficiently long to prove that he was really dead, and yet to fulfill the prophecy that he should *not* see corruption.

2. The angel descended from heaven and conversed with the Marys at the sepulchre. The angels did attend the Savior at his birth, but not at his death. Then the Father withdrew his countenance for a wise purpose. But at his resurrection, when he resumes the glory which he had with the Father, the angels worship Him—the *Lord of life and glory*.

3. The stone was rolled away from the door of the sepulchre by the angel. Angels are the ministering spirits of God, commissioned to do his will.

4. The soldiers trembled at the appearance of the angel, and became as dead men. The same description applied to the angel is recorded of Christ at his transfiguration. Math. xvii. 2. Angelic beings are represented in the Scriptures as clothed in white. Acts i. 10 ; Dan. vii. 9 ; Rev. iii. 4, 5 ; iv. 4.

The soldiers were undoubtedly astonished, to see all the plans which were carefully arranged to prevent the body of Jesus from being stolen away, so completely frustrated. They could not be deceived. They saw with their own eyes, and must have been convinced that this was the power of God.

5. *The angel's testimony.* *He is not here : for he is risen.* The Savior said that he would rise. Come, see the place where the Lord lay. Behold the prophecy fulfilled. He has burst asunder the cords of death, evinced his power over the grave, spread the news of his resurrection among the disciples. They hastened away to carry the tidings.

6. *They were met by Jesus himself, saying, All hail.* He spake to them and sent them into Galilee, where Christ commenced his ministry,

and where he designed to meet them, and satisfy them by his own presence that he was risen from the dead.

The order of the grave clothes might also be adduced as another proof of the resurrection of Christ. But sufficient has been said to show the exact fulfillment of the prophecy—that he was delivered for our offences and raised *again for our justification*. If the body of Christ, says Saurin, were not raised from the dead, it must have been stolen away. But the theft is incredible.

It appears from Acts i. 3, that Christ was with the apostles, after his resurrection, forty days. Then, according to Luke, xxiv. 51, 52, “It came to pass while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.” This was after his *passion*, a word which usually denotes a certain state of the mind. In the original text it means to *suffer*, and therefore means here the sufferings of Christ. After his passion he gave the apostles infallible evidence that he was the same person who hung on the cross, expired, taken down, and laid away in Joseph’s new tomb. They could not be mistaken. The evidence was *decisive*. He eat and drank with them ; and talked with them as

he was accustomed to do during his ministry—the same familiar friend. The most doubtful of the apostles was finally convinced that he was Christ. “Thomas said unto him, “My Lord and my God.” John xx. 28.

But when they were assembled at the mount of Olives, “They asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times, or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you.” Acts i. 6, 7, 8. The disciples unquestionably expected a kingdom that would be eternal in its duration. But they cherished erroneous views respecting the subjects of the kingdom.

The Savior had previous to this time informed his disciples of his departure from them, and also of his return. As he was about to leave them, he commissioned them to be witnesses for him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Then he ascended in open day, and a *cloud received him out of their sight*. They gazed on him with astonishment. Their affections were at once drawn away from the scenes of time to their risen and ascending Redeemer. It was a solemn and sublime scene.

What mingled emotions of sorrow, and hope now agitated the bosoms of the disciples! a small band, unhonored and alone, exposed to the persecutions of a sinful world. But the time of his departure had arrived. He had finished the work which the Father gave him to do on earth; (John xvii, 4,) and he must return to the glory which he had with the Father, before the world was.

But as the disciples gazed on their departing Lord, two angelic beings, as is evident from the nature of their message, informed them that this *same Jesus shall so come in like manner as ye have seen him go into heaven.*

This event (the ascension of Christ) leads us to consider the prophecies relative to HIS INTERCESSION. This office he was to fill after having made a sacrifice for sin.

PROPHECY.	FULFILLED.
1. He made intercession for transgressors, Isa. liii. 12.	Rom. viii. 34. Heb. ix. 24.

The Jewish High Priest not only made atonement, but also offered the blood of sacrifice before the mercy seat, as the Intercessor of the people. Lev. xvi. 11—14. Here is the prophecy fulfilled by the Great High Priest of our profession, who has passed into the heavens, Heb. ix. 7, 8, 11, 12. Hence we have an advocate with the Father, Jesus Christ the

righteous, 1 John, ii. 1. Christ is on the mercy seat, and there pleads the cause and interests of his people, and through him we obtain peace, mercy and grace. He appears in the presence of God for us. Heb. ix. 24, and presents the merits of his death, Heb. x. 12, 14.) He is represented as offering up the prayers, and praises of his people, which are rendered acceptable to God through his blood. Rev. viii. 3; 1 Pet. ii. 5.

This office Christ holds by divine authority. *He glorified not himself to be made a High Priest, but was called of God as was Aaron.* Heb. v. 5, 6. He now pleads the absolute promise of the covenant of redemption. By making his soul an offering for sin, he will eventually see of the travail of his soul—when he cometh in the glory of his Father, Then will he be satisfied, and his prayer be fully realized. John xvii. 24. *Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.*

The office which the Savior now holds, is that of *intercession*. He is not a King, and cannot be, in the Scriptural sense, until he shall resign the office of our High Priest. See Matth. xxv. 34. *Then shall the King say unto*

them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. When Christ will act as the King, Judge, Ruler, is specified by Matthew, when the Son of man shall come in his glory.

We have already seen that about thirty prophecies have been literally fulfilled concerning Christ, (and more might be collected from the prophetic writings.) The variety of circumstances, time, place and character, all centre in him—and must show to every reasonable person, that what remains to be fulfilled, will as certainly be accomplished. The prophecy which remains to be accomplished, relates to his Second Advent, describes his everlasting kingdom in which he will reign *forever and ever*. The following passages have reference to that event; and set forth the Lord Jesus as a King, having universal and everlasting dominion.

Numb. xxiv. 17. For there shall come a star out of Jacob and a sceptre shall rise out of Israel.

Isa. lxxxix. 27. I will make him, my first born, higher than the kings of the earth.

Isa. xxxii. 1. Behold a king shall reign in righteousness.

Zech. ix. 9. Rejoice greatly, O daughter of

Zion ; shout, O daughter of Jerusalem ; Behold thy King cometh unto thee ; he is just and having salvation. Isa. lxii. 11 ; Zech. xiv. 9.

Ps. ii. 6. Yet have I set my king upon my holy hill, Zion.

Ps. xlv. 6. The sceptre of thy kingdom is a sceptre that is right.

Isa. ix. 6. The Government shall be upon his shoulders. Isa. xi. 10.

Ps. lxxii. 2. He shall judge the people with righteousness.

Isa. ii. 4. He shall judge among the nations.

Jer. xxiii. 5, 6. I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell in safety.

Jer. xxxiii. 15. He shall execute judgment, and righteousness in the land.

Zech. vi. 12, 13. The man whose name is the branch ; he shall grow up out of his place, and he shall build the temple of the Lord : he shall bear the glory, and shall sit and rule upon his throne.

Matth. xii. 13. Blessed is the king that cometh in the name of the Lord.

Luke i. 32, 33. The Lord shall give unto him the throne of his Father David. He shall

rule over the house of Israel forever, and of his kingdom there shall be no end.

Dan. vii. 14. There was given him dominion, and glory, and a kingdom that all people, nations, and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, his kingdom shall not be destroyed.

Rev. xi. 15. And the seventh angel sounded ; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ ; and he shall reign forever and ever.

Here the mind is relieved from the scenes of the last great battle recorded in Revelations, and carried on amidst the glories of the Millennial day, when Christ shall, with all his saints, possess the kingdom forever. The last passage is often adduced, and applied to a temporal or spiritual millenium. But every one must see, from the connection in which it stands, that such an application of the passage is not in harmony with the scenes which will then occur:

The nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great ; and shouldst destroy them which destroy the earth.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The events connected with the sounding of the seventh angel, all show, conclusively, that when "the kingdoms of this world become the kingdoms of our Lord," Christ will come to judgment.

The passage is frequently quoted in prayer by many who suppose it relates to the spread of the gospel, or Christ's spiritual reign, as it is so understood. But if such a prayer were answered, what would take place? A scene of the most thrilling character, joyful to the righteous, but awful and solemn to the wicked. Let the connection of the passage decide. *Nations angry, time of the dead that they should be judged—reward of the prophets, saints, and those who fear the name of God—small and great—destruction of those who destroy the earth—lightnings and voices—thunderings and earthquakes, and great hail.*

When these events occur, there is reason to believe, from other portions of God's word, that a glorious millenium will be ushered in by the personal appearance of Jesus Christ. (See

Dan ii. 44, 45; vii. 13, 14; Rev. x. 5, 6, 7.)
We are now prepared to consider,

THE EVENTS OF CHRIST'S SECOND COMING.

That Christ will come the second time to judge the world in righteousness, is a doctrine clearly taught in the scriptures : John. xiv. 3—Acts i. 11—1 Thess. iv. 16—Rev. i. 7. Math. xvi. 27. Mark viii. 38—xiii. 26—Math. xxiv. 30—Dan. vii. 13.

As it was in accordance with the purpose of the Father that Christ should finish his work on earth, and return back to his original glory, so will he come again in *like manner* as he went *into heaven*.

When he comes the second time, his special work as a Mediator will be accomplished. His people will be vindicated, and raised to glory. All the righteous dead, and the living saints, will be changed, and together enjoy the millennial state. This world is not their home. It is a state of trial, suffering, and sin. Christ has gone to prepare mansions for all his followers, and his coming will be the signal for their possessing the kingdom. Dan. vii. 14, 18, 22, 27. *Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom*

prepared for you from the foundation of the world. Matt. xxv. 34.

The bodies of the saints will be changed, and become immortal—*Every man in his own order ; Christ the first fruits, afterwards they that are Christ's at his coming. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. xv. 20, 23, 49,—51, 53. Philip. iii. 20, 21.*

The Church, all the redeemed, will be presented to God, blameless, holy, without spot, or wrinkle, as the fruits of Christ's sufferings. Col. i. 22. Eph. v. 27. *That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy, and without blemish.*

Zion will then be delivered from the power and dominion of satan—her warfare accomplished—the glory of the Lord shall be revealed—death swallowed up in victory—the last enemy destroyed—the holy and blessed, having part in the first resurrection, shall reign with Christ on the earth that shall be cleansed by fire.

It now remains for us to examine some points in reference to Christ's second advent, in connection with the DESTRUCTION of JERUSALEM.

A careful attention to the 24th and 25th chapters of Matthew must convince every reasonable mind that the second coming of Christ cannot be referred to the events recorded of Jerusalem.

The question, *tell us when shall these things be ?* is distinct from another, and still more important one, viz. *and what shall be the sign of thy coming, and of the end of the world ?* The first seems to have been suggested by previous remarks of the Saviour, concerning the desolation of the temple and city of Jerusalem. (See xxiii 37, 38, 39.) *Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord ;* i. e. having rejected the offers of mercy and salvation, your national doom is sealed. The judgements about to come upon you, are inflicted in consequence of your sins. Long, and severe as they will be, they must be borne until you will gladly hail a deliverer, and say, *Blessed is he that cometh in the name of the Lord.* That the Jews would at this moment gladly hail a deliverer, is a matter of fact. If the Jews give not their hearts to Christ, previous to his last advent, when he shall come to judge the world, they must be compelled to acknowledge him when he shall appear in the clouds of heaven, and that to their utter astonishment, at having so long despised the crucified Redeemer.

The questions of the disciples are fully answered, in the elaborate prediction contained in chapters xxiv and xxv, in which, is a connected chain of events, including those which relate to the desolation of Jerusalem, and reaching down to the end of the world. The predictions, immediately after his leaving them, began to be realised. Those included in *this generation*, the times in which we live, are being fulfilled before our eyes. *When ye see all these things come to pass, know that the end is near.* If the coming of Christ is referred to Jerusalem then there are some passages in the chapter which are inexplicable. He did not then *come in the clouds of heaven, nor send his angels with the sound of a trumpet, nor gather all nations before him.* This is a similar prediction of Daniel vii. 13, 14, and will be realized when the “sign of the Son of man shall appear, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory,” which did not occur when Jerusalem was laid desolate. Isaiah has described the same event. “Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger in fury and his rebukes with flames of fire. It shall come that I will gather all nations, and tongues, and they shall come and see my glory. Isa. xvi.

“The word translated *gathered* in Matt. xxv. 31, as applied to the nations, which does not necessarily mean collected or assembly, at the same place, is not the same word in Matt. xxiv. 31, where it is said the angels shall gather his elect. The latter word denotes the collecting to gather in the same place. There is no contradiction between the two accounts, for the elect spoken of in Matt. xxiv. 31, and congregated in one place from under the whole heavens, are not the ‘all nations’ that are gathered together before Christ at his coming, spoken of in Matt. xxv. 32.”

This is the gathering described by Ezekiel, xxxviii. and John, Rev xvi. 14—16, which seems to occur in connection with the advent of Christ to judge the nations of the earth, verse 15. *Behold I come as a thief.* The sense of the passages in Revelation appears to be this :—the battle of the great day of the Lord among the nations is now commenced—my coming is therefore at the door, watch that ye may be found ready—the unclean spirits “shall go forth unto the Kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.” The gathering of all nations does not refer to the resurrection, for it is a collection of nations in the flesh. When the Savior comes he will appear “with

ten thousand of his saints," Jude xiv., and with all his holy angels, and they will possess the kingdom, and will go forth as his messengers, to do his will, summon his people, his elect, and, together with Christ, reign as kings, and priests of the Most High. "If children," saith the apostle, "then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." The Savior said to Nathaniel, *hereafter ye shall see the heavens opened, and the angels of God ascending and descending upon or with the Son of man*, John i. 51--These heavenly messengers announced the first advent of Christ, and frequently appeared to him during his incarnation in the wilderness, Mark i. 13, in the garden, Luke xxii. 43, at his resurrection and ascension; and they are to attend him at his second coming.

This is in accordance with the parable of the tares and the wheat. As therefore the tares are gathered, and burned in the fire; so shall it be in the end of this world—the harvest is the *end of the world*—the reapers are *the angels*—they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them (the wicked) into a furnace of fire, there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as

the sun, in the kingdom of their Father. Math. xiii. 41—43.

Having considered the Lord Jesus Christ in the several relations he sustains to the government of God---especially his advents, first to *redeem* and then to *reign*, we close by a few remarks on the importance of the subject.

The advent of our Lord is a theme of deep interest among the angels of God; and should claim the attention of those who expect to reign with him, in his everlasting kingdom. It is recorded for our instruction, that “He was in the world—that he suffered on the cross, was buried, rose from the tomb, ascended to heaven to make intercession for us, and that he will come the second time to take his ransomed people home.

Do we realize the fact of his coming soon to “judge the world in righteousness”? Shall we slumber over the event which is “near, even at the doors”? To be prepared for the event demands a wakeful diligence in the service of God. “*Occupy till I come,*” is one of the last injunctions of the Savior to his disciples. He may come in an hour when we look not for him. Is it not a high attainment to be so conversant with things *not seen, and eternal*, as to have our lamps trimmed and burning, so that when he comes we shall be found ready to enter in to

the marriage ? He that testifieth these things, saith, SURELY I COME QUICKLY. Is our faith resting on God's word, so as to be affected rightly amidst the visible and passing scenes of earth ? The more we are conformed to this world the less sympathy we shall have for heaven, the less conversant with future realities, the less disposed to welcome the advent of Christ. Has the church *made herself ready* ? Does the pulpit sound the alarm—*His advent's nigh* !

It is a subject of vast interest to the church, and to the world. It is the epoch for the final consummation of joy and blessedness to the righteous, of terror and dismay to the wicked. Jesus will come as a conqueror over sin, death and the grave, and rescue this earth from the power and dominion of sin. Once a babe in Bethlehem, at prayer in the solitudes of the wilderness, surrounded by midnight shades, agonizing in the garden, a man of sorrows, despised and rejected, bleeding at every pore, writhing in every limb, forsaken by his disciples, denied by Peter, led to the bar of Pilate, sold for thirty pieces of silver, falsely accused, and condemned, conducted to Calvary, hung on the cross, mocked and crucified ; but he comes the second time as the King in glory ; and those who are partakers in the first resur-

rection, shall reign with him forever and ever.
How unspeakably solemn is the thought that
He will SOON APPEAR IN THE CLOUDS OF HEAVEN !

TWENTY THREE HUNDRED DAYS.

THE VISIONS OF DANIEL HARMONIZED AND EX- PLAINED.

A careful investigation of Daniel's visions must convince every candid mind that they contain a history of the most important events which have occurred in our world ; and which are intimately connected with the second coming, and kingdom of Christ. But when the mind is pre-occupied with the affairs of this world it is difficult to persuade such an one to feel any practical sympathy in the subject of these visions. They are to many, dry and uninteresting. And hence, as hundreds affirm, " we can take no interest in them."

Pause a moment, dear reader, and inquire if they do not compose a part of the revelations which God has made to us for our instruction, and to lead our minds onward, through successive events, in the history of this world, to the triumph and glory of Christ, in his everlasting kingdom. Shall we leave any portion

of God's word unstudied, or shrink from a prayerful investigation of its momentous truths?

The map of the world in which we dwell is contained in the Scriptures, and a faithful record of Jehovah's administration among the kingdoms of the earth, in putting down one, and setting up another, "until the Ancient of Days come," and the Son of Man appear in his glory. The study of the prophecies respecting the near approach of Christ, is a matter of duty and interest to thousands of the present day, who feel cheered in their anticipations. With the impression that the Savior will soon fulfil his promise, "I will come again," by his visible appearance, we ask your attention to the evidence which is contained in the visions of Daniel. Read the second, seventh, and eighth chapters in connection.

In the second chapter of Daniel we have the record of Nebuchadnezzar's dream. He saw a great image, composed of four metallic substances.

The head of gold.

The breast and arms of silver.

The belly and thighs of brass.

The legs of iron.

Feet and toes partly iron and partly of potter's clay.

This great image, whose brightness was excellent, stood before him, and the form thereof was terrible. The different metals of which this image is composed, represent the several kingdoms designated in the vision; and are symbolical of the great ruling empires of the world, down to the establishment of Christ's kingdom.

Nebuchadnezzar was troubled on account of his dream, the subject of which escaped his memory. He applied to his astrologers to reveal the impressions which he had lost of his dream, to his mind; but they were unable to do it. He then issued a decree for their destruction, including Daniel and his religious companions. Then went Daniel to his house and made the thing known to his companions, that they would desire mercies of the God of heaven concerning this secret. And it was revealed to him in a night vision. And Daniel blessed the God of heaven. Here we see the occasion by which the outlines of the kingdoms of this world were unfolded from that period down to the end of time. Daniel was now inquired of by the king if he were able to make known the dream, and the interpretation thereof. He replied, "the secret which the king hath demanded, cannot the wise men, the as-

trologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." He now relates the dream, and gives the interpretation. See Dan. ii. 31.

The golden part of the image is symbolical of the Chaldean Kingdom. For Daniel said unto the king in the interpretation, "*Thou art this head of gold.*"

The Chaldean or Babylonian Kingdom, derived its name from its first city, Babel, and may be considered as the first great monarchy of which history gives any record. It was founded a short time after the flood. Three important eras in its history are noticed. The first commenced with Nimrod, when Babylon was the seat of power. The second, with Ninus, when Nineveh became the metropolis of the empire, and the third, when the sovereigns of the east resided in the palaces of Babylon. When Nebuchadnezzar came to the throne, he occupied the first part of his reign in embellishing the capital; and it was at this time that the events occurred which are recorded in Dan. ii. Isaiah calls Babylon the "golden city." The city is said to have comprehended a regular square, forty-eight miles circuit, and to have

been eight times larger than London. It excelled in riches, and "goodly garments," in a very early period of the world, 1450 years B. C.: Josh. vii. 21; 2 Sam. xiii. 8.

In the days of her worldly grandeur and prosperity she said, in the language of the prophet, (Isa. xlvi. 7.,) "*I am the queen of the world.*" From the appearance of this famous city, the strength of its fortifications, it would seem to bid defiance to any predictions of its fall. The walls were considered among the wonders of the world, and appeared, says one, rather like the bulwarks of nature than the workmanship of man. The temple of Belus was a half a mile in circumference, and a furlong in height. The hanging gardens, in successive terraces, towered as high as the battlements. The embankments restrained the river Euphrates — the brazen gates, the artificial lake, displayed the pride, wealth and grandeur of the mighty city. But prophecy pronounced its doom, more than a hundred years before a single enemy had entered within its suburbs. It crumbled away like a mighty embankment from the repeated invasion of its enemies, till it became a scene of entire desolation, (See the prophetic description, as given by Isa. xlii. and xli. chapters.) This kingdom was divided

and given to the Medes and Persians. *Go up, O Elam, (or Persia,) besiege, O Media. The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it.* The kings of Media and Persia, prompted by a common interest, entered into a league against Babylon, and with one accord, entrusted the command of their united armies to Cyrus, who eventually became successor of them both. Cyrus subdued the Armenians, who had revolted against Media, spared their king; bound them over anew to their allegiance, by kindness, rather than by force, and incorporated their army with his own. Hence the fulfillment of the prophecy, “*I will punish the land of the Chaldeans; cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. The land shall tremble and sorrow, for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.*”

I have been particular, in order to introduce what Daniel says to the king, in reference to the extent of his kingdom: “Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power and strength, and glory. And wheresoever the children of men

dwell, the beasts of the field, and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all.

In the parallel vision of Daniel, the Chaldean kingdom is represented by a LION, having eagle's wings, which may denote the rapidity of conquests, and the protection which that kingdom afforded to conquered nations. "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." Dan. vii. 4. An explanation of a man's heart being given to the lion, will be found in Dan. iv. 34—36, where Nebuchadnezzar's understanding was restored to him.

"*The breast and arms of silver*," denote the Medo-Persian Kingdom, founded by Cyrus. As silver is inferior to gold, so Daniel informed Nebuchadnezzar that this kingdom should be inferior to the Babylonian — although it was more destructive, still it was inferior in wealth and grandeur.

In Daniel's vision this kingdom is symbolized by a bear, which is inferior in dignity to the lion, but more rapacious. A bear standing erect, and raising one side, or one dominion higher than the other, — which denotes the rise of the Persian over the Median kingdom.

Sir Isaac Newton says that the Persian bear first conquered Babylon, Lybia, and Egypt, and ground them with oppression, and cruelty. This may answer to the three ribs between the teeth of the bear.

The belly and sides of brass denote the Grecian monarchy founded by Alexander, the son and successor of Philip, king of Macedon. As brass is inferior to silver, so was the Grecian inferior to the Persian kingdom.

In the visions of Daniel this kingdom is symbolized by a LEOPARD, inferior in some respects to the bear, but more fierce, and more rapid in its movements; having "upon its back four wings of a swiftly flying fowl," which may express the rapidity of Alexander's conquests. Dan. vii. 6. In Dan. viii. 4—7, he is represented by a one-horned he goat, running over the earth so swiftly as not to touch it, attacking the ram with two horns, and trampling him under foot, without any being able to rescue him. Alexander was chosen by the Greeks, General of their troops. He raised an army of 34,000 men, and led them into Asia against the Persians. In one campaign he subdued nearly all Asia Minor, and afterwards defeated, in the narrow passes which led from Syria to Cilicia, the army of Darius, which consisted of four

hundred thousand foot, and one hundred thousand horse. In the short space of eight or nine years, this prince subdued a large part of Europe, and immense regions in Asia. He finally gave himself up to intemperance, became sick, and died in Babylon in the thirty-third year of his age, and the twelfth of his reign. His kingdom was divided among his four Generals, represented by the four heads of the leopard in Daniel's vision. *Cassander* reigned over Greece and Macedon—*Lysimachus* over Thrace and Bythinia, — *Ptolemy* over Egypt, and *Selucus* over Syria.

The legs of iron fitly represent the Roman Empire in its greatest power. And as iron, says Daniel in his interpretation of the dream, breaketh in pieces and subdueth all things, so this fourth (Roman) kingdom shall break in pieces, and subdue all these, the *gold*, the *silver* and the *brass* — i. e. it shall surpass in strength, cruelty and military prowess, all the other kingdoms.

In Daniel's vision of the four beasts, this last empire, in the fullness of its strength, is symbolized by a beast that is terrible, exceedingly strong, having great iron teeth, nails of brass. rending asunder, devouring and stamping the residue with his feet. This is a just description

of the Roman empire in the time of its great strength, when it was a most formidable power. The broken remnants of the preceding kingdoms were trampled under its feet.

The feet and ten toes, partly of iron and partly of potters' clay, presents the same power, when divided into ten kingdoms by the irruptions of the northern barbarians.

In Daniel's vision the same power is typified by the ten horns, which are said by the prophet to be ten kingdoms that should arise. The number of horns in the beast corresponds to the ten toes in the great image, both of which represent the ten kingdoms which formed the divided Western Roman Empire, extending towards the west as far as Britain, which is included in it,—towards the south as far as the Mediterranean,—north as far as the Danube and the Rhine, and east to the limits of the Grecian Empire. According to the testimony of the Italian historian, Machival, this kingdom was divided into ten sovereignties.

- | | |
|--------------------------------------|-----|
| 1. The Huns, in Hungary, established | |
| A. D. | 376 |
| 2. Ostrogoths, in Mysia, | 377 |
| 3. The Visgoths, in Pannonia. | 378 |
| 4. The Franks, in France, | 407 |
| 5. The Vandals, in Africa, | 407 |

6. The Sueves and Alans in Gascoyne and Spain,	407
7. Burgundians in Burgundy,	407
8. The Heruli in Italy,	476
9. The Saxons and Angles in Britain,	476
10. The Lombards on the Danube in Germany,	483

These were the first ten kingdoms which were established within the bounds of the Roman Empire, and answer to the ten horns given by Daniel in the vision. Three of these were plucked up before the *little horn* arose, viz : The Heruli in Italy, A. D. 493. The Vandals in Africa, A. D. 534. The Ostrogoths in Italy, A. D. 538, when Belesarius took possession of the city of Rome.

The little horn which Daniel saw arising out of the beast, in place of the three which were plucked up, had eyes like the eyes of a man, a mouth speaking great things, a look more stout than his fellows, speaking great things against the Most High, wearing out the saints of the Most High, changing times, laws, and seasons, for a time, times and a half.

This little horn* we believe to be Papal

*“Were we asked,” says Cunningham, “how we arrive at a clear and unmoveable conviction that the 53d chapter of Isaiah describes the sufferings and death of our Lord, we might perhaps reply, Why ask such a question? It is just as if we desired to ex-

Rome. Eyes express sagacity, foresight, and constant watchfulness. "A mouth speaking great things." This is the power that shall "make war with the saints and prevail against them." It is well known that Popery arrogates to itself divine titles, exacts obedience to its decrees upon the penalty of death, darkens the truth of God's word, changes "times, laws, and seasons," grants indulgences and pardons for the worst of crimes, and persecutes those who maintain the religion of God. This state of things shall be, as Daniel declares, "for a

plain how we know that the picture of a friend, which is generally acknowledged, and is by ourselves felt to be a most exact likeness, *is his picture*. The evidence by which we are assured that the **LITTLE HORN** of Daniel's fourth beast, and the **Man of Sin** of St. Paul, and the **Lamb-like beast** of St. John, all describe the Papal power, is precisely similar to that by which we know that Isaiah liii. relates to our Lord. The resemblance between the prophetic descriptions, and the living character, is in the one quite as exact as in the other, and it has been acknowledged by the nearly unanimous voice of the Protestant churches. Among the witnesses for so applying those prophecies, we enumerate Luther, Calvin, Cranmer, Ridley, Hooper, Jewel, Knox, Usher, and the whole body of Protestant writers of these kingdoms, since the era of the Reformation, with many foreign divines, including the names of Mede, Brightman, Cressener, Whiston, Sir Isaac Newton, W. Lowth, Dr. H. More, Jurui, Vitringa, Pyle, Dr. S. Clarke, Fleming." [Pref. to the 2d ed. of *Political Destiny of the Earth*. Published 1840, page 8.]

time, times and a half," which means three years and a half, reckoning a day for a year, according to the prophetical mode of calculation, and amounts to 1260 years.

This power, by which Christians were worn out, and persecuted to death, was given into the hands of the Roman Pontiff, by a formal act of Justinian, Emperor of Constantinople, when he declared the Bishop of Rome head of all the churches, in A. D. 534. The power was not established till 538. This power was to continue for a "time, times and a half,"—1260 years ; which, from the time of its establishment, brings us down to 1798. Then, as Dr. Clarke says, the French republican army under Gen. Berthier, took possession of Rome, and entirely superceded the whole Papal power, instituting in its place a republican form of government, and carried the Pope a captive to France, where in 1799, he died. This is what we must understand by "his dominion being *taken away*." But Papacy is still prevailing, and will continue to prevail, until the kingdom of God shall be set up at the coming of the Son of man, when the "body of the fourth beast shall be given to the burning flame," yet it is not in possession of the power which it had before the events of 1798.

In a chronological table, at the end of "General History, Ancient and Modern," by Alexander F. Tytler, we find the following items: —

1798. The *Papal Government* SUPPRESSED by the French. The Pope quits Rome Feb. 26.

1799. Death of Pope Pius VI.

1800. The new Pope Pius VII. restored to his government, *by the Emperor* [Napoleon]. July 25.

1804. The Pope arrives at Fontainbleau, and has an interview with Bonaparte. November.

1808. The French troops enter Rome, and seize the Pope's dominions. February.

1810. A decree was issued, uniting Rome to France. Feb. 17.

1813. A decree of the Spanish Cortes, for abolishing the inquisition in Spain, was carried into effect. April.

Rev. George Croly, of England, a learned and accurate writer, in his work on the Apocalypse, published in 1827, says :

" On the 10th of February, 1798, the French army under Berthier, entered Rome ; took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed ; Rome was declared a Republic:

the tree of liberty was planted ; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon and held in duress, and was finally restored only on the fall of the French Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome." See also Thiers' French Revolution, Vol. 4. p. 246.

Now Daniel tells us that he saw till that a stone was cut out without hands which smote the image upon his feet, that were of iron and clay, and break them to pieces. The explanation of this part of the vision is recorded in the interpretation of the dream. Dan. ii. 44, 45 : " And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the

great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure."

Here it is evident that the last kingdom typified by the stone (cut out of the mountain) which falls upon the toes of the image, (upon all other kingdoms) is the kingdom yet to come. The *stone* denotes Christ, and the *mountain* his glorious, everlasting kingdom, for it is to *stand for ever and ever, even for ever*.

In the first vision of Daniel the stone, which is Christ, is represented as possessing the kingdom ; in the second vision the kingdom is represented as possessed by the saints, as ultimately gaining the victory, after being "worn down" and persecuted by the destroying power of Papacy.

THE KINGDOM.

Let us now look at the nature of this kingdom. Is it a spiritual or a personal reign of Christ ? It is evident that the four great monarchies were visible dominions, and the rules of fair criticism, says Mr. Noel, demand the conclusion that the *stone* and the kingdom of the saints be likewise *visible* and *terrestrial*, and thus we are led to anticipate the hour, when persecutions, and despotism shall have run out

their disastrous course, *and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.*

By recurring to Daniel ii. 44, we find that "*in the days of these kings*" (represented by the ten toes in the image) "*shall the God of heaven set up a kingdom which shall never be destroyed,*" and that the stone cut out of the mountain does not smite the image upon the *legs*, but upon the *toes*. During the undivided state of the Roman Empire, the gospel had made great progress, but the stone had not yet smitten the image, nor did the *saints possess the kingdom*. Papal power had the sway, and Christians were persecuted by it for the 1260 years. The kingdom is yet future, for it *shall not be left to other people*, and must have an external form, as well as a spiritual character. The interpretation cannot otherwise answer to the emblem, and be in perfect harmony with so many passages of scripture, in which Christ is described as appearing in his *personal glory*.

We will notice some passages of scripture in support of the visible kingdom of our Lord upon the earth.

In John xviii. 36, we have the answer of Christ to Pilate. "*Jesus answered, my kingdom is not of this world ; if my kingdom were*

of this world, then would my servants fight, but now is my kingdom not from hence." At that time the Savior was despised and rejected of men, and the world was under the influence of sin, but when Satan is *cast out*, the prince of this world destroyed, it will be by the stone smiting the image upon the toes. Then Christ will have the government of the world, and not Satan, as he will have till the time come that "the saints possess the kingdom."

Zech. xiv. 4, "And his feet shall stand in that day upon the mount of Olives." Ver. 5, latter clause, "And the Lord my God shall come, and all the saints with thee."

Math. xxv. 34, "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world."

Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xxii. 29, "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." 2 Tim. iv. 1. "I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the

quick and the dead, at his *appearing and his kingdom.*"

There is other evidence that the kingdom of God did not commence at the ascension of Christ, but is yet to come, when he shall appear in his glory. At the very time of his ascension, Christ was asked if he would at that time restore the kingdom to Isreal ; his reply leads us to conclude that it was not to be at that time.

Paul exhorts the Thessalonians "to walk worthy of God, who had called them to his kingdom and glory," and to walk so as that they might be accounted worthy of the kingdom of God, for which they had suffered. James speaks of Christians as being heirs of the kingdom which God hath promised to them that love him ; all these passages imply that the kingdom was yet future.

Believing, therefore, that the kingdom of Christ is not a spiritual reign which he exercises in the hearts of his people, but a kingdom to be set up at his personal manifestation, we cherish the hope of its being at hand, when "he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power," and his kingdom shine forth in everlasting splendor,

without end. Some adduce the following passage of our Savior, as an objection to this view of the kingdom, viz. “*There be some standing here who shall not taste of death until they see the kingdom of God come with power.*” By examining the context and comparing it with the passage which relates to his transfiguration on the mount, when he appeared unto Peter, James, and John, together with Moses and Elijah, it will be seen that this *interview* was a *specimen* of “*his coming and kingdom,*” a glorious manifestation of the nature of his kingdom. Peter calls this the *power* and *coming* of our Lord Jesus Christ. The declaration of the Savior was fulfilled.

Another passage, which is quoted as an objection to this view of the kingdom, is in Luke xvii. 20, 21 : It is the answer given by the Savior when the Pharisees inquired when the kingdom of God should come. “*The kingdom of God cometh not with observation ; neither shall they say, lo here ! or lo there ! for behold, the kingdom of God is within you.*” The usual explanation of the passage is, that the kingdom of God within you, signifies the grace of God in the heart. If this be the interpretation of the text, then the Pharisees possessed it, while Joseph of Arimathea was waiting for it. See Mark xv. 43. Joseph could not have

been waiting for the kingdom if he already possessed it ; i. e. he could not have been waiting to be a Christian if he was one already ; nor could he be waiting for it to come in a spiritual sense, if it was among the Pharisees. Christ was among them, and his gospel was believed by many, but the kingdom of glory was not manifested. Its approach was to be known by certain signs, and therefore “ cometh not with observation.” Some thought that the kingdom of God would immediately appear, but the Savior corrected their mistake by a parable in Luke, chap. xix.

Let us consider the angel's prophecy to Mary, respecting Christ. Luke i. 32, 33. “ He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end.” To apply this passage to the reign of Christ in this world, would be forcing a construction on the words of the text which they were never designed to convey. The authority of David as king of Israel, was delegated to him by Jehovah, in whose name he reigned in Jerusalem. The same power is promised to Christ by the Father ; see Chron. xvii. 12, 14 ; Isa. ix. 6, 7 ;

Jer. xxiii. 5 ; xxxiii. 12—26 ; Amos ix. 11 ; Acts ii. 30. In Acts the promise is made in proof of the resurrection. David, as a prophet, saw the necessity of a resurrection of the body in order that the promise of the Messiah's sitting upon his throne might be fulfilled. David's kingdom ceased ; but of Christ's kingdom *there shall be no end.*" His sceptre will be an everlasting sceptre.

At the institution of the Lord's supper, the Savior said to his disciples that he would eat no more of the passover "until it be fulfilled in the kingdom of God." And that he would no more drink of the fruit of the vine, until the kingdom of God should come. Then having described the traitor, Judas, and repressed the ambition of his apostles for earthly greatness, he addressed them as follows : "Ye are they which have continued with me in my temptations, (trials.) And I appoint unto you a kingdom, as my Father hath appointed unto me." I understand the kingdom here to be the same as that which Christ and the saints will possess at his coming, and when "they shall inherit all things," by virtue of their union with Christ, who is the *heir of all things*, Heb. i. 2. Since Christ left the world, and ascended to the Father, he has not drunk of the fruit of the vine

with his disciples, but he will drink it *new* with them when they possess the kingdom.

In Math. xix. 27, 28, 29, the Savior made a promise to his disciples by the way of consolation and encouragement, as he was about leaving them. It is a reply to Peter's question. "Then answered Peter, and said unto him, behold, we have forsaken all, and followed thee ; what shall we have therefore ? And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

The *regeneration* must refer to the time of the restitution—when all things shall be made new, Rev. xxi. 5, and when Christ shall sit on the throne of his glory—Therefore, ye which have followed me, (shall,) in the regeneration of the earth, together with all those who are made conformable to Christ's death, (with Abraham, Isaac and Jacob,) sit down at the marriage supper of the Lamb. Now we have no evi-

dence in the scriptures of more than one period, (and that is at Christ's coming in glory) when the "thrones shall be set," the crown of eternal life awarded, and the saints possess the kingdom under the whole heaven. This makes plain the passage in Rom. viii. 15—21, where the sufferings of this present life are said to be nothing compared with the glory to be revealed to those who are "joint heirs with Christ." Hence Christians are said to be "*sealed* with that holy spirit of promise, which is the earnest of our *inheritance*, until the redemption of the purchased possession. This possession is not heaven ; for heaven is not redeemed. The meaning is plainly taught in Rom. viii. when creation, i. e. the earth, shall be delivered from the bondage of corruption, and the righteous be redeemed from the grave. "They are raised up together, and made to sit together in heavenly places in Christ Jesus."

THE KINGDOM DELIVERED UP.

This is an important point respecting THE KINGDOM. The passage is recorded in 1 Cor. xv. 24, in connection with the resurrection.—The whole chapter contains a sound argument

relative to the resurrection of Christ, and those who are to be raised at his coming. Among some of the Greeks, the doctrine of the resurrection was considered erroneous. This error was imbibed by the church at Corinth. To correct this error is the design of the apostle in the chapter. Having given the order of the resurrection, he then says, verse 24, "*Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.*" The end here must mean the consummation of all things, as well as the end of Christ's mediatorial reign, for he must reign (in the capacity of a mediator) till he hath put all enemies under his feet. This will fulfill the prophecy in Ps. cx. 1, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool."

At the end of the mediatorial reign, he *will deliver up the kingdom to God the Father*; but not till after the resurrection, as the 23d verse shows. "Every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." CHRIST AS THE FIRST FRUITS is the great antitype of the Paschal wave sheaf, Lev. xxiii. 10—14, by which the harvest of barley was sanctified. The end is when the

harvest is gathered in ; when the wheat will be separated from the tares, which our Savior in the parable designated as the *end of the world*, and when the kingdom will be delivered up to the Father. It will be necessary, therefore, for the dead in Christ to rise *first*, in order to harmonize with the order of the resurrection ; and also to complete the work of Christ as a Redeemer of both soul and body. The gospel has made provision for both, and when the last trumpet sounds, the dust of the saints will be gathered up, not a fragment will be lost. The grave is not a land of forgetfulness. It is vital now—a region of soft and pleasant slumbers to those who die in the Lord. But they will come forth—

“ Arrayed in glorious grace,
Shall these vile bodies shine ;
And every shape and every face
Look heavenly and divine.”

Then, (after the resurrection,) will Christ deliver up the kingdom to the Father. As a mediator he received from the Father an important trust,—he acts in this office until the times of the restitution, (*anapsuxis*) *reanimation* of all things, when his intercession ceases, and he no longer acts as mediator. Thus Dan. says,

6*

vii. 13, 14, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, (i. e. the Father,) and they brought him near before him. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." And this will be when he shall have put down, or abolished all that opposed God, and trampled on his truth. This must include the kingdoms of this world, the powers of darkness, Satan, death, and the grave. *The last enemy that shall be destroyed is death.* Then will he cease from his mediation and be King in Zion.

This view of the kingdom appears to harmonize with express declarations in the scriptures concerning Christ's kingly office. Then he will be known, and acknowledged, as Israel's king—with the crown of glory—and the universal sceptre ; and as the angel's roll along his triumphant chariot, they will shout, "Behold your King !"*

* Dr. Cressener, a distinguished theologian of the 17th century, thus writes : "The kingdom of the Son of man in the 7th of Daniel, is the second coming of Christ in glory. One would be easily persuaded of

We have now seen that the visions of Daniel include four earthly monarchies. The Chaldean, Medo-Persian, Grecian, and the Roman, which are succeeded by the visible and everlasting kingdom of God. The Roman power is to continue in its weakened and divided state, until one like unto the Son of man shall come in the clouds of heaven. See Dan. vii. 9. "I beheld till the thrones were set, and the Ancient of days did sit," i. e. Jehovah, in whose infinite duration the past, present, and the future are alike. "His raiment was white as snow,"—the emblem of his perfect holiness, "the hair of his head like the pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him,"—denoting the consuming splendors of his glory, and the terrors of his avenging justice—"thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened."

this at the first sight of its glorious properties, and especially upon the account of its universal command, and the eternal duration of it ; for what else is his coming in glory for, but to take possession of the whole world, and to reign with the Father and his saints to all eternity ? And though he delivers up his kingdom to his Father at the last end, yet he has so much share in it, as to have it here called his *everlasting kingdom*."

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The total annihilation of all earthly kingdoms is expressed in Daniel, by the strongest images that nature or language can furnish. In one vision the ten horns, or parts of the Roman government, are broken in pieces by the stone, and ground to powder, and carried away, so that no place is found for them. In the other vision Daniel says, "they are consumed by fire," so that not a remnant of them is left. The history of these kingdoms so completely harmonizes with the revelation concerning them, made to Daniel, that our faith is confirmed as to the word of God, and in the near approach of our Lord to establish his glorious kingdom. "The kingdom (says David) is the Lord's, and he is Governor among the nations. He holdeth the times and seasons in his power, he changeth the times and seasons, he setteth up kings, he putteth down kings, and none can stay his hand, or say what doest thou?" These earthly monarchies have all existed, and were foretold long before. They are a kind of harbingers to prepare the way for the last advent of Christ. The Roman Empire, covering a million and a half of square miles, extending over the richest and most fertile portions of the earth, existing first in its Pagan, and then in its Papal form, has nearly reached the utmost

limits of its age. Its destiny is sealed by the plain declarations of prophecy, and its power will be destroyed by the brightness of a Savior's coming,

The vision of Daniel in the eighth chapter begins with the Medo-Persian Kingdom, because the Chaldean kingdom had passed away. Babylon had fallen. Dan. viii. 7, 8, is a brief history of Alexander's life, conquests, and division of his kingdom into four parts, which are already explained. The little horn of the Macedonian goat represents Pagan and Papal Rome, for it continues until the end, when it is broken without hand, the same time that the stone strikes the feet of the image, to grind it to powder.

PAPAL ROME.—This little horn waxed exceeding great, toward the south, toward the east, and toward the pleasant land. And it waxed great even toward the host of heaven; and it cast down some of the host, and of the stars, to the ground, and stamped upon them: Yea, he magnified himself even to the prince of the host; and by him the daily (or continual) sacrifice was taken away, and the place of his sanctuary was cast down; and an host was given him against the daily, by reason of transgression, and it cast down the truth to the

ground, and it practised and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily [sacrifice,] and the transgression of desolation to give the sanctuary and the host to be trodden under foot?* And he said unto me *unto two thousand three hundred days.**

Now it is evident, from reading the visions of Daniel, that they refer to the same events in the kingdoms, and that the little horn is the same in both visions, and refers to the Papal power. The little horn cannot mean Antiochus Epiphanes, because he died (overwhelmed with pain and grief) in the town of Tabes, among the mountains of Paratacene, 164 years before Christ. The little horn did not arise till after Christ—not till after the three horns of the Roman kingdom was plucked up.

That Antiochus trod under foot the sanctuary and the host, for 2300 literal days, no one has ever yet proved. No one can tell exactly how long he oppressed the Jews. “The Pope, (says Duffield,) as the little horn which subdu-

* NOTE.—“Though literally it be two thousand three hundred *evenings and mornings*, yet I think the prophetic day should be understood here as in other parts of this prophecy, and must signify so many years.”—*Dr. A. Clarke.*

ed the three others before it, wears to this day his appropriate triple crown, and answers, in every aspect, to the description which is given of him in Daniel.—page 283.

The vision of Daniel is one connected chain of events, concerning four earthly monarchies, which are succeeded by the kingdom of God. The vision of the Roman power, which is the fourth beast, does not terminate until it is destroyed by the brightness of the Savior's last advent. The chain of Kingdoms is as follows, viz :

1. The Chaldean Kingdom.
2. The Medo-Persian Kingdom.
3. The Grecian Kingdom.
4. The Roman Kingdom with its division into Pagan and Papal Rome.
5. The Kingdom of God.

Now, Daniel wished to understand the vision, Dan. viii. 15. *He sought for the meaning.* Gabriel came to make him understand the vision, v. 16. For this very purpose *a man's voice called and said, Gabriel, make this man to understand the vision.* It is evident, also, from verse 17th, that Gabriel would have Daniel understand that the vision would be opened at the time of the end. In verse 19th, the *end* is explained as the *last end of the indignation.* Dan-

iel was also told to shut up the vision, as it *would be for many days.*

Now, as the time appointed for the vision is designated by the 2300 days, then, if we can ascertain when the vision commenced, we can tell when it will end, whatever becomes of the world. The events in the vision evidently prove that the 2300 days are not literal days, but must be taken for prophetic time — a day for a year.

THE INSTRUCTION WHICH DANIEL RECEIVED CONCERNING THE VISION.

While Daniel was engaged in prayer, Gabriel, whom he had seen in the vision, at the beginning, touched him, about the time of the evening oblation, and informed him and talked with him, and said, “O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved, therefore, understand the matter and *consider the vision.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish

the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolator.”

When was this decree made? In the seventh year of Artaxerxes' reign, when the walls of Jerusalem were built in troublous times. See Ezra vii. 11, 13: Neh. iv. 17, 23. The chronology of the Bible, as given by Rollin and

Josephus, tells us that Ezra started to go up to Jerusalem on the 12th day of the first month, (Ezra viii. 31) just 457 years B. C. 33 years of Christ's life added to this number makes 490 — just seventy weeks of years.

The seventy weeks is divided into three parts: —

I. Seven weeks the street shall be built again, and the wall, even in troublous times. This work was accomplished under the administrations of Ezra and Nehemiah, who reigned over Jerusalem, as governors, forty-nine years. This fulfils the seven weeks of years.

II. Sixty-two weeks unto the Messiah the Prince, or 434 years. Seven weeks in building the city.

III. The confirmation of the covenant for one week, or seven years. The covenant was confirmed by the preaching of the gospel.

Computation by weeks of years was common among the Jews. Every seventh was the sabbatical year; hence, according to their computation, seventy weeks amounted to four hundred and ninety years. We are furnished with internal evidence that the 2300 days of chapter viii. 14, and the 70 weeks of chapter ix. 24, have a common commencement. The events of those weeks are sufficient proof; and

the angel told Daniel when to commence them, viz: with *the command to restore and to build Jerusalem*. These events received their fulfilment before the “overspreading of abominations” commenced. The 70 weeks must be a part of the vision which extended to the cutting off of the Messiah, by which the vision was sealed, or made sure. Seventy weeks of the vision are *determined*, &c. The word *determined* originally signifies to *cut off*, or *separate*. The question might be asked, cut off from what? The answer must be, from the vision; — for there is no other subject in Daniel from which seventy weeks are separated.

The seventy weeks, which we believe to be a part of the whole vision, commenced with the decree delivered by Artaxerxes Longimanus. It is the opinion of some, that this event immediately followed the decree of Cyrus. But Prideaux says, “that the state of Judah and Jerusalem “only” began to be restored. And that it was not until the time of Ezra and Nehemiah, under the reign of Artaxerxes Longimanus, that the church and state of the Jews, by virtue of several decrees, were thoroughly restored. With this fact agrees Ezra vii. 14, which plainly shows that the command, in Daniel, to “restore and build Jerusalem,”

though repeated, successively, under the reigns of three different kings, did not go into force only by the authority of Artaxerxes Longimanus.

The next event, in the order of time, is in Daniel ix. 26. — “The people of the Prince that shall come shall destroy the city and the sanctuary.” This leads us to notice the history of Pagan Rome, which commenced its power with the Jews 158 years before Christ, and, according to its age, (Rev. xiii. 8.) lasted till 508, A. D., when the daily sacrifice was taken away, and the abomination which makes desolate was set up. The thirty years intervening from this period, to the time when the Bishop of Rome was made head over all the churches, brings us down to 538, which is the period for commencing the time, times and a half, or the 1260 years. We say *years*, because this interpretation is strengthened by reference to the same events, under similar expressions of time, in Rev. xi. 2. The holy city is given to be trodden under foot, *forty and two months* — thirty days to a month — $42 \div 30 = 1260$. The witnesses were to prophecy in sackcloth a thousand two hundred and three score days — 1260 years: Rev. xii. 14. The persecuted woman fled into the wilderness,

that she should be “nourished for a time, times and a half time.” Here is evidence that these events and periods of time are identical, in which the true church should be oppressed, and the religion of Christ “despised and rejected of men.”

The 1260 years from the time of its commencement, 538, brings us down to 1798, What happened then? The French monarchy was shaken to its foundation, and fulfills, by decisive evidence in the history of that era, that the judgment to consume and destroy the dominion of Papacy began to sit, and, consequently, 1260 years have elapsed — the period during which the saints, times, and laws of the church were in the hands of the Papal power, is past — and must have closed at this time.

In a volume entitled “An Introduction to Christianity,” dated 1808, published in this country, by J. Soule, [now bishop] and T. Mason, for the Methodist Episcopal Church in the United States, second American, from the improved English edition, is the following passage:

Page 151 — “The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired,

or nearly so: Dan. viii. 13, 14. Likewise the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the Pontificate was sudden and unexpected, as an earthquake, and attended with the slaughter of more than a million of men. The aggrandizement of this empire, and the titles assumed by Bonaparte, Emperor of France, and King of Italy, are declarations to the world that **THE TEMPORAL POWERS OF THE POPE EXIST NO MORE!**"

"The Directory [who were Napoleon's tools at Paris] feeling or affecting to feel a high degree of indignation at the insult offered to their ambassador, and at the loss of their General, transmitted instructions to General Berthier to march to the Roman capital. On the 10th of February, 1798, the French army arrived at that place, and the castle of St. Angelo, containing the Pope, and the greater part of his cardinals, surrendered on the first summons. The inhabitants, freed from restraint by the captivity of their rulers, and encouraged by the presence of the French army, assembled in the campo Vaccino, the ancient Roman Forum,

and, at the instigation of two of the nobles, and an advocate of some reputation, planted the tree of liberty in front of the capitol, proclaimed their independence, and instituted the Roman Republic. All the splendor and magnificence, of which the Catholic worship is susceptible, were employed to celebrate *this memorable victory over the head of its faith*. Every church in Rome resounded with thanks to the Supreme Disposer of events, for the *glorious* REVOLUTION that had taken place; and while the dome of St. Peter's was illuminated without, fourteen cardinals, dressed in the gorgeous apparel appertaining to functions which they were fated soon after to abdicate, presided at a solemn *Te Deum*, within the walls of that superb basilic. The DEPOSED PONTIFF, exiled from his country, was conveyed, by order of the Directory, first to Braincon, and afterwards to Valence, in France, where the infirmities of age, and the pressure of misfortune, terminated his existence, on the 29th of August, 1799, in the 82d year of his age, and 24th of his Pontificate." — *The History of the wars of the French revolution. By Edward Baines, of England. Book II. Chap. 4. pp. 222, 223.*

The Hon Gerard Noel says, "Can the-

overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power? Under such a terrific judgment upon the persecutor, can we refuse to admit that the period of the twelve hundred and sixty years has terminated its course. And should the blow already given to the Papal power be correctly deemed incompatible with its long established domination, then is the probability even great, that within the limit of another generation, "the sign of the Son of Man may appear in the heavens, and the redemption of his church be revealed." — *Lit. No. 3, 1840*

The three following numbers of Daniel, *time times, and a half*, or 1260 years — 1290 years, and 1335, are of importance in the prophecy. They all include the destructive power of the Papal Beast, as described in chap. vii. 24, 25; and in chap. viii. 10 — 12, 24, 25; and in Rev. xiii. The description in each of the chapters bears a strong resemblance, and sets forth the persecutions which took place under the *little horn*, when the faith and integrity of the people of God was put to the test.

Now it is evident, from the prophecy of Daniel, that the Roman Empire was to be destroyed. The *daily* was taken away, when that Empire was divided into several small kingdoms, which occurred between the fifth and sixth centuries. A little horn was to arise. The Bishop of Rome did arise to great temporal power, and conquered three of the ten kingdoms, into which the empire had been divided. Then he assumed the triple crown, and retained it until his temporal dominion was taken in A. D. 1798. From this period back to 538, when he assumed this power, gives us the period of 1260 years. This is the same Beast which is described in Revelation, that *was, and is not, and yet is*. It *was* in full dominion during the time, times and a half, or 1260 years, and *is not* in possession of the same power, as the event of 1798 testifies, when the Pope was taken prisoner, and *yet is* prevailing throughout the world. A prominent leader of the order said, “*Let the whole system go to ruin; I will engage to restore it in a short time, and that to a more perfect state than before.*” This power is spoken of as existing in some shape or other, till the last great battle, when he goes into perdition, and is destroyed by the brightness of Christ’s coming.

But "the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and the time came that the saints possessed the kingdom."

On this subject the Protestant church has been recently aroused, and alarmed. Plans are in operation to check the progress of Papacy in our land — the Church feels that vigorous efforts must be made. The Address of the American Protestant Association, recently formed in Philadelphia, testifies on the prevailing influence of Papacy. The following is an extract from that address: —

"But while misapprehension, apathy, and false sympathy prevail, to so great an extent, among Protestants, we are free to confess that, we look with deep solicitude upon the extraordinary efforts now making by the Papal Hierarchy to obtain a firm footing in this country. Addressing, as we are, a Protestant population, who have free access to the Bible, and who reverence its authority, we may be permitted to remind you, that the ground on which the glorious reformation was undertaken and achieved, was, that Popery was the great Anti-Christ, so minutely delineated in the prophecies of Daniel, in the epistles, and in the Book of Revelation. We may further remind you that, according to the "sure word of prophecy," this anti-christian power, after suffering a temporary depres-

sion, (as Romanism has done since the 16th century) is, in "the last days," to gather up its waning strength, and allying itself, perhaps, with civil despotism, to make a final onset upon Christianity, — an onset surpassing in fury, and malignity, all its previous assaults, and to be attended with signal, though short lived, success. With these prophecies before you, we would ask whether there is nothing ominous of evil in the recent movements of the Church of Rome.'

In Dan. xii. we have two additional numbers — 30 and 45. The number 30 is added to the 1260, and the whole expressed by "*a thousand two hundred and ninety days*. The additional number of 45 is expressed in verse 12th, "Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days*."

But for how long a time shall he have this dominion? Let the angel answer: "Until a time, times, and the dividing of time."

What does this mean? Compare the descriptions.

<p>John, Rev. xiii. 2. The beast which I saw was like unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION.</p>	<p>Daniel vii. 7. A fourth beast, dreadful and terrible, and strong exceedingly. [The lion, bear, and leopard, having fallen, were merged in Rome, which John saw in its Papal form.]</p>
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John, Rev. xiii. 2. And the dragon gave him his power, and his seat, and great authority.

Daniel vii. 26. They [the saints, and times and laws] shall be given into his hand.

John, Rev. xiii. 7. It was given unto him to make war with the saints, and to overcome them.

Daniel vii. 21. The same horn made war with the saints, and prevailed against them.

John, Rev. xiii. 5. There was given him a mouth speaking great things, and blasphemies.

Daniel vii. 8, 20, 25. A mouth speaking great things.—A mouth that spake very great things.—He shall speak great words against the Most High.

John, Rev. xiii. 5. Power was given him to make war FORTY AND TWO MONTHS.

Daniel vii. 25. They shall be given into his hand until a TIME, and TIMES, and the DIVIDING OF TIME.

[See marginal reading.]

John, Rev. xiii. 10. He that leadeth into captivity shall go into captivity.

Daniel vii. 26. They shall take away his dominion, to consume and to destroy it unto the end.

Rev. xii. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time. [3 1-2 times.]

Rev. xii. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. [1260 days.]

Let us compare the information we have thus gained :—

42 months

30

1260 days=42 months

3 1-2 times

260

1260 days=3 1-2 times

These cannot be literal days, for the dominion of the horn (Papacy,) was not taken away in that length of time.

The Encyclopedia of Religious Knowledge says, "It is a remarkable fact, that the DOMINION of the Papacy, in that very kingdom which had been its chief stay for ages, was DESTROYED and disannulled by an act of the French Assembly in the year 1793, just 1260 years from its establishment."

Here then we have *four* marks fixed, thus:

533	1260 years	1793
<hr/>		
	1260 years	
<hr/>		
538		1798

Can we ask for any more proof that this application of the prophecy is the right one? In the 10th, 11th and 12th chapters of Daniel, we have a continued discourse from the angel Gabriel, conducting Daniel's view to the glorious period, when "they that turn many to righteousness shall shine as the stars forever and ever."

Two questions come up here: 1. *What* was taken away to make room for popery? *Ans.* Paganism. 2. *When* was it taken away? *Ans.* In 508, when the last of the ten kings (whose

kingdoms were the ten horns of the fourth beast) was converted to Christ.

1290 years.

508

1798

“Blessed is he that WAITETH and cometh to THE 1335 days; but go thou thy way till THE END be, for thou shalt rest, and stand in thy lot at the end of THE DAYS.” As the 1290 terminated in 1798, THE **1335** must end in **1843**.

The following Scale may illustrate the different periods.

		A. D. 538		From B. C. 1798		
Decree, Ez. vii, 11, 13		A. D. 508		1260 years.		End.
457	B. C. - -*	30		1290		45
70 weeks, 490				1335		
457	*33† 475	30		1260		45
Add together—457				Length of the Vision 2300		
				33		
				475		
				30		
				1260		
				45		
				2300		
				457		
				1843		

Daniel enquires, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by him that liveth forever, that it shall be for a *time, times and an half*, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

And I heard, but I understood not: then said I, O, my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up, and *sealed till the time of the end*. Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand. But the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a *thousand two hundred and ninety days*. Blessed is he that waiteth and cometh to the *thousand three hundred and five and thirty days*. But go thou thy way till the end be, for thou shalt rest and stand in thy lot, at *the end of the days*, i. e. the 1335 days, which commenced when the daily sacrifice was taken away, and the abomination which maketh desolate was set up.

Here two abominations are mentioned — the DAILY, and THE TRANSGRESSION OF DESOLATION: Dan. viii. 13. Both of these were desolating powers, although the latter is called, in Dan. xi. 31, and xii. 11, “the abomination that maketh desolate.” The *daily* refers to Pagan Rome, — the *transgression of desolation* to Papal. The influence of Paganism, or the *daily*, began to decline under the agency of the preaching of the gospel, till at length, it entirely ceased, and Christianity became the religion of the Roman Empire; and Constantine gave his influence in its favor, in the fourth century. The altar of Paganism was not entirely removed from Rome, for it was not *taken away* till about A. D. 508, when, according to Gibbon’s testimony, Vitalian, with an army of Huns and Bulgarians, mostly idolators, declared themselves the champions of the Catholic faith. Hence the *taking away of the daily, or the end of Paganism*. Then appears the *abomination that maketh desolate, or the transgression of desolation*. This abomination the Savior refers to in Math. xxiv. 15; and speaks of its standing in the *holy place*, and, as Paul saith, *sitteth in the temple of God*. See 2 Thess. ii. 4. The holy place signifies the church, the people of God, who are called, in the Scrip-

tures, the "holy people." It is evident that the Savior, in Matthew, alludes to the "transgression of desolation," the Papal power, and not to the "daily," or *Paganism*. The Papal power commenced, as we have seen, 538, when the time of trouble, more especially, began, to the people of God. There has been great tribulation to the church during the 1260 years. "The severity of this tribulation," says a recent writer on this subject, "began to be broken before the 1260 years expired; that the church was to remain in the wilderness. [See Rev. xii. 6.] The kings began to make war on that desolating power, [See Rev. xvii. 12 — 16,] before the whole period allotted to it had expired; and the Reformation commenced about the same time, and thus the days in the violence of persecution were shortened, for the sake of 'the elect,' the church."

THE TIME OF THE END.

The objection which is so strenuously urged against fixing on the time of the end, is without foundation in the Scriptures. God has measured out time to his people, by days

months, and years, as every student of the Bible must acknowledge.

The prophecy of Noah is the first chronological prophecy on the record of God's word, and one of interest to us who are living at the closing period of the time of the Gentiles. Our Lord refers to it as descriptive of the world previous to his second advent. Gen. vi. 3. "*And the Lord said, My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.*" This passage is explained by a parallel mode of speech, in Neh. ix. 30. "Yet many years didst thou forbear them, and testified against them *by thy spirit in thy prophets.*" It is very evident that the passage in Genesis implies that God had long borne with the antedelvians, but all to no purpose. The end of his forbearance is now determined by the 120 days. "My Spirit shall not *always* strive with man;" i. e. shall not keep up the process of judgment, rebuke and mercy. At the time appointed it shall cease.

Here is a prophetic date fixed for a merciful purpose, for a warning to those on whom the judgment should come, if they repented not. The time is here specified, — *a hundred and twenty days.*

Other dates are determined by the wisdom of God, for equally important purposes as this.

Mr. Habershon, in his Guide to the study of chronological prophecy, has divided the chronological portion of it into eight parts, as follows:

PERIOD I.

From the call of Abraham, and from the mockery of Isaac to Israel's deliverance out of Egypt, 430 years, from 1921 to 1491, B. C. And 400 years from 1891 to 1491, B. C.

PROPHECY.

Gen.xv.12—14
See also Acts vii. 6, 7.
Ex. xii. 40, 42.
See Gal. iii. 1.

PERIOD II.

From the first year of Ahaz, to the final overthrow of the kingdom of Israel, 65 years, from 742 to 677 B. C.

Isa. vii. 1, 9.

PERIOD III.

From the commencement of Judah's captivity in Babylon, to the decree of Cyrus, 70 years; from 606 to 536, B. C. And from the destruction of Jerusalem to the decree of Darius Hystaspes, 70 years from 588 to 518 B. C.

Jer.xxv.8—12.
xxix. 10.

PERIOD IV.

From the edict given to Ezra; in the seventh year of Artaxerxes, to the death of Christ, 490 years from 457—6, B. C. to A. D. 33, or 34.

Dan. ix. 1, 4,
20, 27.

PERIOD V.

PROPHECY.

This admits of a double application. Lev.xxvii.14—

First, to the kingdom of Israel. 28.31—33, 40,
From the final destruction of the king- 41, 42, 44, 45.
dom of Israel to its restoration, 2520 Dan. iv.16,23,
years, from B. C. 727, to A. D. 1793 ; 25, 32.
and from B. C. 677, to A. D. 1843—4.

Second application, (Judah,) from
the dethronement of the house of
David, and the destruction of the
kingdom of Judah, to the millenium,
2520 years ; from B. C. 677 to A. D.
1843—4.

PERIOD VI.

From the edict given to Ezra in the Dan. viii.
7th year of Artaxerxes, to the cleans-
ing of the sanctuary, 2300 years, from
B. C. 457 to A. D. 1843—4.

PERIOD VII.

From the giving of the saints into
the hands of the Papal power to its Dan. vii. Rev.
fall; and from the formation of the xi.1, 2: xiii.10,
ten Papal kingdoms to their destruc- 11.
tion, 1260 years, from A. D. 533, to
1793; and from A. D. 583 or 4, to
1843 or 4.

PERIOD VIII.

From the overthrow of the Eastern
Roman Empire to the drying up of the
kingdom of Turkey, 391 years, from
A. D. 1453 to 1843 or 4.

The above periods of prophecy are introduced here to show that God has measured these events by time. They have a beginning and ending—and may be considered as the several

great outlines of Jehovah's administration in the world.

The sixth Period including the 2300 years, is of the most importance to our subject. By examining the following class of prophetic numbers in Daniel, it will be seen that God has revealed time clearly in the vision.

1. Seven Times—Daniel iv. 16.	In Revelations we have the following notes of time.
2. Time, times, and the dividing of times.—Daniel vii. 25; xii. 7.	1. <i>An hour, a day, a month, and a year.</i> —Rev. ix. 15.
3. Two thousand and three hundred days.—Dan. viii. 14—26.	2. <i>A thousand two hundred and three score days.</i> —Rev. xii. 6.
4. Seventy weeks.—Dan. ix. 24.	3. <i>Forty and two months.</i> —Rev. xi. 2: xiii. 5.
5. A thousand two hundred and ninety days.—Dan. xii. 11.	4. <i>Six hundred and sixty-six.</i> —Rev. xiii. 8.
6. <i>A thousand three hundred and five and thirty days.</i> —Dan. v. 12.	5. In Ezekiel, <i>Three hundred and ninety days and forty days.</i> —Ezek. iv. 5—6.

Here is time which God has revealed in his word, most of which essentially relates to the question of Daniel—How long shall be the vision? And to the answer, “Unto 2300 days.” The events included in this vision is sufficient evidence to every one acquainted with the history of these events, that they could not be ac-

complished in so many days. There is almost a universal agreement in the Christian world that in the 70 weeks a day stands for a year. And if this is a part of the vision, then the remainder must be interpreted on the same principle; that the seventy weeks compose a part of the vision is evident from the fact that the instructions of the angel Gabriel to Daniel did not terminate here; for he was afterwards informed that the city and sanctuary should be destroyed. “The end of the war should be with a flood,” and unto the end of the wars, *desolations* were determined. And that for the overspreading of abominations he should make it desolate, *even until the consummation, and that determined shall be poured upon the desolator*. This must relate to the remainder of the vision, the 2300 days. The events in the vision, so descriptive of the Little Horn, evidently extend down to the cleansing of the sanctuary, (including the 1260 years) with which the indignation is to end. Jerusalem is still trodden down, and the Jewish nation remains a scattered people, looking for the return of their Messiah. The indignation has not yet come to an end, and consequently the vision is not yet closed.

The several points in the vision may be arranged as follows:—

I.—The 70 weeks divided into three parts:—

1. Seven weeks, or	49 years.
2. Sixty-two weeks,	434 “
3. One week or	7 “

Making in all 70 weeks, or	490 “
Subtract the age of Christ,	33 “

Leaves B. C. 457 - - - -457

II.—From the birth of Christ to the taking away of the daily (*sacrifice*) and the setting up the abomination which maketh desolate, - - - -

508

III.—From 508 to the time when the saints of the Most High were given into the hands of Papacy by an act of Justinian, the Greek Emperor, gives us the time of - - - -

30

IV.—From 538, when the Papal dominion was established by the edict referred to down to the period of its overthrow in 1798, is noted as the *time, times and a half* in Dan. xii. 7. -

1260

Time, one year, - - - 360 days.

Times two years, 720 “

Half a time, - - - 180 “

Each day for a year makes 1260

Add 45 years to the above numbers, 45

To the close of the vision, gives 2300

Take from B. C. 457

And it leaves - 1843

If the above prophetic calculations can be demonstrated by the word of God, then “ a great voice out of the temple of heaven, from

the throne," will soon be heard, saying, "IT IS DONE!" Prophecy does reveal things that shall be **HEREAFTER**. Rev. i. 19, — even to the consummation of Jehovah's government and providence in the kingdoms of the world. See Isa. xxviii. 21, 22.

Whatever degree of confidence may be placed in the above calculations, one thing is certain, viz:—

There is evidence from the plain declarations of Scripture — from the prophecies — that we are living *in the time of the end*. Several of the most distinguished students of prophecies, after a careful and critical examination, have come to the same conclusion.

The following is an extract from Professor Bush, testifying his own belief that the prophetic periods have nearly expired:

"If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy — that it is just opening upon the crowning consummation of all prophetic declarations.

"The first inquiry is, what are we taught to expect? It is evidently something stupendous — something final — the last act in the great drama of the world. We cannot agree with those who believe that the physical de-

struction of our earth is predicted and close at hand; though, if their premises once be granted, *we cannot see how their chronology is to be disputed.* We firmly believe that we are now upon the borders of the momentous changes predicted.

“We have clear intimation from prophecy that the last times shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy and corruption, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation.”

Dr. Duffield, who has recently published a work on the prophecies, relative to the Second Coming of Christ, says, “Among other signs, that ‘*the time of the end,*’ that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly by signs in the heavens. The sun shall be darkened—the moon shall not give her light—the stars shall fall from heaven, and the powers of the heavens shall be shaken. It is supposed, by some, and we think with some plausibility,

that while these physical events are to be regarded as symbolical of the revolutions and commotions of empires, they nevertheless will, to some extent, literally occur. Striking atmospheric and celestial phenomena shall be observed, which, being beyond the reach of man's philosophy, may be regarded as the visible symbols which God himself hangs out in the heavens to predict the consummation coming. It is remarkable, especially for the last fifty or sixty years, that atmospheric and celestial phenomena have been more marked, frequent, and varied, than in any previous age of the world. It is said that not less than fifteen hundred stars have faded from the vault of heaven ; and some of them were observed in a state of conflagration.

“Ever since the French revolution, the peculiar signs, both moral and political, which are predicted to mark the time of the end, have been developing. The preparation is making for a great and fearful crisis ; the kings and rulers of the earth are leaguings and conspiring together, and becoming more and more involved in their ambitious schemes, and the Lord is *sealing* his people, pouring out his Spirit, and gathering in his elect. Verily, we must be

blind if we cannot discern the signs of the times."

Cunninghame's Dis. on Prophecy—"If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His [Christ] coming yet accomplished?' We should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall He come this year?' Our answer would be, 'We know not; but this much we know and believe, *that he is at hand, even at the door.*'"

Rev. John Cox, speaking on the Second Advent of Christ, makes the following remark: "This, I conceive, is the next great event that we are now to look for. So far as I can discern, no further signs are to be expected, as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto virgins."

By comparing the signs of the times with the numerical prophecies, we may know, with certainty, when the awful and glorious day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to every man who is a student of the prophetic writings, long before the predicted events are fulfilled. The prophecies of Daniel were clo-

sed up and sealed till the time of the end ; and when the book was to be opened, the seals were to be removed—the mysterious dates were to be developed—many were to run to and fro, and prophetic knowledge was to be increased. The period here foretold is that in which we are *now living* ; for never, since the time of the reformation, has there been such deep and intense interest paid to the sacred prophecies as within the last thirty or forty years. The seals are now being removed—the signs of the times shed a light on the prophetic dates, and the prophetic dates shed light upon the signs of the times.

“ All these signs of the times, shedding their light upon the mysterious dates, and deriving light from them in return, i. e. the present concussions of the nations ; the simultaneous shaking of the Ottoman and Papal empires ; the reign and dominancy of infidelity ; the extensive propagation of the gospel beyond the limits of the western Roman empire ; the state of feeling and excitement in the Jewish nation ; the infidel indifference of the world ; the death-like slumber of the church ; and the midnight cry that has been recently raised, and that is now ringing in the ears of the infidel world and a sleeping church, all indicate that the 1260

years have run out their course. And when ye see these things know that the kingdom of heaven is at hand.”—*Lit. vol. II. Dest. of British Empire, Thorpe.*

Dr. Cotton Mather, in a work printed for Samuel Gerrish, 1729, and who died Feb. 13, 1727—8, says, “By all just and fair computations, the twelve hundred and sixty years allowed for the Papal empire must be near, if not quite expired. By consequence, the 1335 years, which bring the time of the end when Daniel, with other good men, is to rise and stand in his lot, are not likely to extend beyond the present century.”

The above extracts, from writers on prophecy, are introduced here to show that the doctrine of our Savior’s last advent to the world, as near at hand, is a doctrine of interest—of investigation and belief, to many of the present day.

In closing this subject we will notice a few objections which are made to the doctrine of Christ’s near approach.

I. The passage in Math. xxiv. 36.—“*But of that day and hour knoweth no man.*” It will be remembered that in every instance, where passages of this nature occur, that the signs of the advent of the Lord are particularly pointed out.

The *day* and the *hour* we profess not to know. But does not the chapter, from which the above passage is selected, contain evidence that it was not for the disciples, *then* living, to *know the times and the seasons*, but for those who should be on the earth about the time of his coming. It was not the purpose of Christ to leave his people in darkness on a subject of such momentous interest as his *last advent* to the world. In the days of Noah and Lot, the people were faithfully warned, previous to the approaching judgments of heaven. Hence the parable of the fig tree, “when his branch is yet tender and putteth forth leaves, ye know that summer is nigh ; so likewise ye, when ye shall see all these things, know that it is near, *even at the doors.*” The signs which should precede his second advent are recorded in the chapter for our instruction, that we may not be in darkness, that that day come upon us unawares. Query.—Is it consistent with the character of God, and in harmony with express declarations in Scripture, on this great event, to believe that it will take place without our knowing any thing about the *time* ? “Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in *due season* ? Blessed is that

servant whom his lord, when he cometh, shall find so doing." Doing *what*? Watching, having the lamp trimmed and burning, and being ready, lest the Bridegroom come and find us sleeping. But to say, "*my lord delayeth his coming*," is taking the position of the evil servant, and incurring the penalty contained in the close of the chapter. To *such* the Lord will come in an hour when they look not for him. 1 Thess. v. 2.—"For yourselves know perfectly, that the day of the Lord so cometh, as a thief in the night. For when they shall say peace, and safety, sudden destruction cometh upon them. But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of the day: we are not of the *night nor of darkness*." John xv. 15.—"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." Rev. i. 3.—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep (*observe*) those things which are written therein."

2. *A millennium of peace and happiness*.—When Christ was asked by the disciples what would be the sign of his coming, and of the

end of the world, he did not tell them there would be a thousand years of peace and happiness, or that the whole world would be converted. Such a notable sign as this he would not have omitted, if it was to occur. “But as the days of Noah *were*, so shall also the coming of the Son of man be.” As much as to say, As when the flood came in the days of Noah, and the burning in the time of Lot, so will it be when the Savior comes the second time. The people will be giving their special attention to the affairs of this world, to buying and selling, building and planting, marrying, and giving in marriage, and as unbelieving as to Christ’s coming, as the generation of Noah were concerning the flood.

But will not the knowledge of the Lord cover, or fill the whole earth? Yes; when the saints *inherit* the earth, and *not* at the coming of Christ; for this event is expressly noted by the signs, “as in the days of Noah.” The suddenness of Christ’s coming shows that it will be to the wicked as a *thief in the night*, as a *snare upon the nations*—as in the time of Pharaoh, when the destroying angel went out at *midnight*, and a cry of distress was heard throughout the land.—Ex. xii. 29. To the very period of the Savior’s advent, there will

be impiety, unbelief, luxury, commotions, wars and rumors of wars, and constant inquiry, "Where is the promise of his coming?"

The parable of the *tares* and *wheat* shows that the people of God never will be the praise of the whole earth, until *the harvest, which is the end of the world*. Until that time, the wheat and tares will grow together, when Christ will send forth his angels and gather out of his kingdom all things that offend, and them that do iniquity. *Then* shall the righteous shine as the sun in the kingdom of their Father.

3. *Prophecies were not intended to be understood until accomplished.* What is the great object of prophecy, in the Word of God, but to confirm our faith in the events therein foretold. Now, if we are not to understand the prophecies, or to investigate them with special reference to the events predicted, then a great portion of the Bible was a *sealed book* to the early Christians. Now, we believe the Word of God is a true light, which shines on our present path, and penetrates into the future. The first advent of our Savior was prophecied, and, no doubt, those who waited for the "consolation of Israel" had their hopes excited, and their faith strengthened by the prophecy of the 70 weeks in Daniel.

The expectation of a Messiah was also prevalent among the Jews, and was confirmed by the mission of John the Baptist. And did not Daniel learn from books (*prophecy*) that the long captivity of the Jews, in Babylon, was about terminating? "I Daniel, understood, by books, *the number of the years*, whereof the Word of the Lord came to Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem." He understood the prophecy, and set himself to prayer and supplication, when the angel was sent "to tell him what should befall his people *in the latter days*, and that he should stand in his lot at the end of the days." Daniel did understand the prophecy before it was fulfilled.

Noah was commissioned to prophecy the destruction of the old world by a flood; and for the very purpose that the wicked might not be overtaken without warning. They were without excuse in not believing the prophecy.

The design of prophecy is not merely to confirm our faith in the Scriptures, but to give us a knowledge of the events to which the prophecy relates. Take the example of the destruction of Jerusalem. If the disciples had regarded the Savior's prophecy of that event only of use *after* it was accomplished, they

would doubtless have perished in the siege. But they availed themselves of the warning which Christ made to them, previous to his departure, and escaped the desolations which came upon the Jews. Christ prophecied certain signs, by which they might know as to the time of the event. They saw these signs, believed, and fled to the mountains in Pella.

Now Christ has given in the same chapter, a prophecy respecting his 2d coming ; notable signs, by which we may know, for a certainty, as to the event at hand. The warning voice is discernable in those signs, and whatever indifference or unbelief, may exist in the church and the world on this subject, it will be heard, so that when he comes he will find some faith on the earth.

NEW HEAVENS AND NEW EARTH.

“Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Peter iii. 12, 13,

In the chapter from which the text is selected, the apostle mentions the design of his writing, viz. to refresh the minds of his brethren with the “words which were spoken before, by the holy prophets, and of the commandment of us the apostles of the Lord and Savior.” He foretells that there would be scoffers in the last days, who would manifest the same unbelief concerning the second coming of Christ, and the final consummation of all things, as was exhibited in the days of Noah, respecting the flood. He then gives a graphic description of the sudden and general conflagration of the

world, to be succeeded by the *new heavens, and the new earth, wherein dwelleth righteousness.*"

Our object will be to show from the Scriptures that God has assigned to this earth which we inhabit, both in relation to its moral and physical constitution, a period of existence—and when that period comes, he will change or purify it from the curse under which it has fallen, and make it the abode of the righteous.

This proposition may appear to the reader inconsistent with the general laws of nature, and with the perfect order and harmony which has characterized the handy work of the creator ever since the morning stars sang together, and the sons of God shouted for joy. The sun, say you, continues to shine in its usual splendor—the moon reflects her light, the stars twinkle in the canopy of heaven, seed-time and harvest, summer and winter fail not, and all things remain as they were from the foundation of the world. But we ask you to suspend judgment till we have consulted the records of God's holy word. To the law, and the testimony we appeal for the evidence of our position—viz. that the present mundane system must pass away, or be renewed, and a new heavens and new earth appear.

In discussing this subject we shall follow the order of the text. That expressly declares,

I That there will be a great change in the present material system.

In proof of this, the apostle refers to the flood which swept over the earth and destroyed its inhabitants, with the exception of Noah and his family. That the earth underwent some physical change, is generally admitted by geologists. The discoveries which have recently been made by them, have led them to this opinion. The apostle asserts the ignorance of scoffers in the last days, on this subject. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. 2 Pet. iii. 5, 6, 7. It was the opinion of Moses (Gen. i. 1, 2.) that the earth was originally in a fluid state, and it has been shown by some discoveries near the poles that the earth is not round, but of a spheriodal form, resembling an orange, a shape which it would naturally assume from whirling round upon its axis; and is a just conclusion, if, according to ancient opinions, the earth was formed from a watery substance. Be this as it may, the apos-

tle declares that the heavens “shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.” In the following verses, eleventh and twelfth, the same thought is expressed by a dissolution of the material universe.—Not its annihilation, for this would conflict with long established principles in philosophy, that no particle of matter is annihilated, whatever process of change it may pass through—but that the present system of things will be changed, or regenerated; and in this sense, pass away into a new and perfect state “wherein dwelleth righteousness.”

There is nothing in all the convolutions of nature to compare with this last drama in the world's history. We may form some conception of the rolling thunder, peal after peal,—of the darting lightning, flash after flash,—of the sweeping deluge and the sweeping cataract bearing down the sturdy oak, and rolling the rock from its settled position—of the belching and burning volcano pouring out its lava, and destroying whole cities, of the rumbling earthquake in both land and sea. But the final conflagration is purely a matter of revelation, and best described by the language of the inspired writers. Heb.i.10,11,12, “Thou Lord in the beginning hast laid the foundation of the earth,

and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they *shall be changed*: but thou art the same and thy years shall not fail." [See Ps. cii. 23, 28.] "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not *till the heavens be no more.*"

The subject under consideration is also recorded in prophecy. Speaking as they were moved by the Holy Ghost, the prophets not only predicted the birth of the Redeemer with all the characteristics in which he appeared when clothed in his humiliation, and all the scenes of his crucifixion on the cross; but they also look forward to the approaching consummation, when he shall come to make up his jewels, Isa. li.6, "Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." Whatever may be the order, firmness, solidity, and regular motion of the heavenly bodies, or the beauty of the earth, yet they shall be folded up, or changed for the residence of Christ and his saints. Jer. x. 10, "At his wrath the earth

shall tremble, and the nations shall not be able to abide his indignation ”

There can be no doubt that the events predicted in Joel, 3d chapter, are identical with those in Rev. xiv., and foretell the end of the world — the final conflagration, and the heavenly Jerusalem. ‘The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.’”

The second chapter of this prophecy presents the same great event. The language has been supposed to refer to the destruction of Jerusalem, but will it not have a literal accomplishment at the end of the world? The events of that period correspond to the description in other portions of the Scriptures. “The earth shall quake before them — the heavens shall tremble — the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is terrible, and who

can abide it?" These, with other similar passages in the Word of God, confirm our faith in the purpose and power of Jehovah to renovate the earth — to purify it by fire, and to restore it to its primeval glory and perfection. It is an inspiring thought to the devout mind. It elevates the soul, and fills it with the grandeur and omnipotent power of the Almighty. It is included in His eternal purposes. It is a part of His vast plan in the great work of redemption, to purify the earth from the curse — from all that is injurious, mortal, and fading; and make it what it originally was, Eden-like.

Here will be the manifestation of God's power. He "who hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," is, by the same power, able to transform the elements of nature, and render the earth as pure, and beautiful, as when she came from the hands of the creator.

How sublime is the description, by the prophet Habakkuk, of the mighty power of God! "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his

praise. And his brightness was as the light: he had horns coming out of his hand, and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow: his ways are everlasting. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and the moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear." Hab. iii. 3, 10, 11.

Jehovah has abundantly evinced his mighty power, in the present existing universe. It now only requires his putting forth that same power, and the earth shall be changed, — renewed and bloom with all the glory and perfection of the Deity himself. He once gathered the waters of the sea together as an heap. "He layeth up the deep as in store houses." In the heavens hath he "set a tabernacle for the sun. He hath appointed the moon for seasons," and "maketh *Arcturus*, *Orion*, and *Pleiades*, and the chambers of the south. He

covereth the heavens with clouds. He made a decree for the rain, and a way for the lightning and the thunder; and causeth the vapors to ascend from the ends of the earth." By his word "the waters were commanded to bring forth abundantly the moving creature that hath life." He hath made all things after the council of his own mind. This is our God, who hath founded the earth upon the seas, and established it upon the floods. He "hangeth the earth upon nothing," and as the Creator, Preserver, and Upholder, of all things, *rideth in his excellency on the sky.*

It was a remark of Tertullion, that every mechanic among christians knew God, and should make him known to others. He makes this remark in consequence of a question put by Cræsus, the king, to Thales, the philosopher. *What is God?* Thales asked for one day to answer the question. The day expired without an answer. The question was proposed again, and he wished for *two* days — then for *four* — then for *eight* then for *sixteen*. Impatient for an answer, the king inquired the reason of his delay? "O!" said the philosopher, "it is a question in which my insufficient reason is lost. The oftener I ask myself, *What is God?* the more incapable I find my-

self of answering. New difficulties arise every moment, and my knowledge diminisheth as my inquiries increase." From this circumstance he took occasion to reason in favor of christianity over the wisdom and philosophy of man; and said to Cræsus, "*Thales cannot inform the king what God is! and the humblest christian knows more than this.*"

The Bible alone, in harmony with the voice of nature, teaches us *what God is*, — and utters forth his WISDOM, GOODNESS, and POWER.

This view of the present material system, which displays the omnipotence and grandeur of the Deity, is calculated to inspire us with hope, in the prospect of a new and better state of existence, when God shall purify and make all things new. Mortality is impressed on every thing around us, and yet how few believe that this earth is destined to be changed, in the sense of the text. Even the final dissolution of human bodies presents a scene at which human wisdom shrinks to contemplate. When we enter the congregation of the dead we are disposed to inquire, "can these dry bones live!" And many doubts spring up in the mind, when we look away from the inspired page, as we survey the works of creation, in reference to the change which

this globe will soon experience. But God can cause "beauty to spring out of the ashes, and life out of the dust." He is possessed of unlimited power, and superintends, by his infinite knowledge, all the works of his hands. The poet has well observed, what is taught in Revelation, that

"He summons into being, with like ease,
A whole Creation, and a single grain."

Nothing but sin has marred the beauty of the visible Creation, or diverts our thoughts from a right contemplation of the ten thousand objects which speak in silent, but emphatic language, of the glory of God. The dark veil now hides from our view the brightest manifestations of the Deity, which must have lighted up the Garden of Eden, where our first parents walked and communed with God. The "glory of the Lord," which is now manifested in all his works, and which led the Psalmist, from a pious contemplation of them, to exclaim, "*in wisdom hast thou made them all*," is not so clearly seen, as when the morning stars first sang together. How can it be, when the physical aspect of its constitution has become deformed, in consequence of the wickedness of man? That the physical economy of the earth has been deranged, corres-

ponding to the moral state of its fallen inhabitants, all the investigations of science most truly affirm. Everything which Jehovah created, he pronounced *very good*, and there is reason, from the Scriptures, to believe, that before sin entered into the world, all things reflected the perfections of the Deity. “No chilling winds, nor poisonous breath,” — no storms disturbed the tranquility of nature, — no concussions of the earth excited alarm in the breasts of its inhabitants, — no pestilences or sickness annoyed the human frame. We may reasonably conclude from the description of Moses, that the natural elements originally contributed to the happiness of man; and from the same Scriptures there is evidence that the desolating flood swept from the earth many of its primeval beauties, by which it was adorned in boundless variety. But when the dispensation of Providece shall close with this fallen world, the earth and the ærial heavens changed, then “we, according to his promise,” may expect to behold the “new heavens and the new earth, wherein dwelleth righteousness.” The heavens, therefore, must receive Jesus Christ until the times of the restitution of all things.

“Eternal HOPE! when yonder spheres sublime,
Peal’d their first notes, to sound the march of time,
Thy joyous youth began — but not to fade
When all the sister planets have decayed;
When, wrapt in fire, the realms of ether glow,
And heaven’s last thunder shakes the world below;
Thou, undismay’d, shalt o’er the ruins smile,
And light thy torch at Nature’s funeral pile!”

Having considered the first proposition of the text, that the present material system will pass away, or be changed, by the same power which created and formed it, we shall proceed to examine the proof, from the Scriptures, in support of the

II. Proposition, viz:—*That there will be a new heavens and a new earth, wherein dwelleth righteousness.*

The objection which is frequently made against this view of the subject — that there will be an entire change of the material universe, is not so well founded as many suppose. Many startle at the idea of this great revolution in the material world. From education, and from the popular custom of spiritualizing those passages which relate to this transformation, many are disposed to believe that all things will remain as they now are. And those who cherish the views here expressed, are, by many, class-

ed among the *new lights* which, say they, have “glimmered in every age.”

This doctrine, however, is not a new one. It was advocated in the earliest periods of Christianity. It was the universal sentiment of the Council of Nice, embracing something like three hundred pious and learned clergymen, who were assembled by Constantine the Great, soon after the establishment of the christian religion in the Roman empire, in about the year A. D. 325. The same views were cherished by the Reformers during the reign of Edward VI. and embodied in the Catechism of the Church of England. The following extract is from Burnett's theory of the earth. Vol. II. page 246.

“The end of the world, Holy Scripture calleth the fulfilling, and performance of the kingdom, and mystery of Christ ; and the renewing of all things; for, saith the apostle Peter, (2 epistle, iii.) we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. And it seemeth reason that corruption, unsteadfast change, and sin, whereunto the whole world is subject, should at length have an end, according to the witness of the apostle : The heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up, as though

he had said — As gold is wont to be refined, so shall the whole world be purified with fire, and be brought to its full perfection. The lesser world, which is man, following the same, shall be delivered from corruption, and change ; and so for man, this greater world, which for his sake was first created, shall at length be removed, and be clad with another hue, much more pleasant and beautiful.”

Dr. Clarke makes the following comment upon the passage in Peter iii.

“ All these things shall be dissolved. They will all be separated, all decomposed ; but none of them destroyed. As they are the original matter out of which God formed the terraqueous globe, consequently, they may enter again into the composition of the new system. We look for a new heavens and a new earth, the other being decomposed, a new system is to be formed out of their materials.

It does appear from these promises, what the apostle says here, and what is said in Rev. xxi. 27: xxii. 14, 15 : That the present earth, though destined to be burnt up, will not be destroyed, but be renewed and refined ; purged from all natural and moral imperfections, and made the endless abode of blessed spirits. That such an event may take place is very possible, and from the terms used by Peter, is very probable. And, indeed, it is more reasonable and philosophical to conclude that the earth shall be refined, and restored, than finally destroyed.”

It is worthy of notice here, that Peter refers to all the epistles, in which the doctrines of the end of all earthly things, the coming of the Son of Man, and the final judgment, are mentioned. A careful attention to the epistles will convince the reader of the importance attached by the apostle to this subject. For example, the coming of Christ to judge the world. 1 Thess. iii. 13: iv. 14, 18. 2 Thess. i. 7, 10. Titus ii. 13. The resurrection: 1 Cor. xv. 22. Phil. iii. 20, 21. The burning of the earth: 2 Thess. i. 8. The heavenly country: 1 Thess. iv. 17. Heb. iv. 9: xii. 14, 18, 24. The final judgment of all mankind by the Lord Jesus: Rom. xiv. 10.

That the Scriptures set forth the entire regeneration of the earth, by fire, is as evident as the language of inspiration presents any other doctrine. Who can read the description of the apostle Peter (iii. chap.) on this subject, and not perceive that he designed to make this doctrine intelligible to a scoffing world? That there will be a *new heavens and new earth*, is confirmed by a promise, to which Peter refers.

The prophets, guided by the unerring influence of the Holy Spirit, have described the new earth in language so plain, that a little child may understand its import. The thirty-

fifth chapter in Isaiah give us a view of what we may expect to see, and enjoy in the EDEN of the Lord. We here present the whole chapter in one column, with passages corresponding, from other portions of the prophecies.

Isa. xxxv. 1, 2. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God.

Isa. lv. 12, 13. For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Isa. li. 3. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Isa. xxxv. 5—7. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame

Ezk. xxxiv. 26, 27. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down

man leap as an hart, and in his season; there shall the tongue of the dumb be showers of blessing. shall sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

Isa. xxxv. 8. And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the way-faring men, though fools, shall not err therein.

Zech. ii. 10. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

Isa. xxxv. 9. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

Ezk. xxxiv. 25. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

Isa. xxxv. 10. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain

Isa. li. 11. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they

joy and gladness. and sorrow and sighing shall flee away | shall obtain gladness and joy; and sorrow and mourning shall flee away.

Several other passages may be quoted from the prophetical writings, showing that the regenerated earth will be the residence of the redeemed. It is evident that the prophets, who wrote as they were moved by the Holy Ghost, felt that the loss sustained by the disobedience of our first parents would be repaired — that the curse which fell upon the earth, when nature “gave signs of woe, that all was lost,” would be removed, and God again rejoice in all his works.

Isa. lxxv. 17. For behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. | 2. Peter iii. 13. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Isa. lxxv. 18. But be ye glad, and rejoice, forever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy. | Rev. xxi. 2, 3. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Isa. lxxv. 19. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be | Rev. xxi. 4. And God shall wipe away all tears from their eyes; and there shall be no more death,

no more heard in her, nor the voice of crying.	neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.
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In the sense of the above passages, we see in what light God will renew the face of the *earth*, and in what respect *the glory of the Lord shall endure forever; and the Lord shall rejoice in all his works.* Jerusalem is called THE HOLY CITY, THE CITY OF THE LIVING GOD. THE PLACE WHICH HE HATH CHOSEN, THE JOY OF THE WHOLE EARTH. Not so with ancient Jerusalem — “Behold,” said Jesus, “your house is left unto you desolate.” Nor is it thus with the Jerusalem that *now* is, which the apostle says, (Gal. iv. 25.) *is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.*

The future Jerusalem is evidently distinguished for its glory and excellence. Then saith the prophet shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, (Isa. xxiv. 23.) And the name of the city from that day shall be, THE LORD IS THERE. (Ezek, xlviii. 35.) “At that time they shall call Jerusalem THE THRONE OF THE LORD, and all the nations

shall be gathered unto it." (Jer. iii 17.) And the Lord shall reign over them in Mount Zion, henceforth even for ever. (Mich. iv. 7.) He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of *his father David*. (Luke i. 32, 33.) These passages definitely point out the place where Christ will establish his throne. Jerusalem will be the seat of his temple, the glory of which will *fill the whole earth*.

It is not unusual to hear from the pulpit, a glowing description of heaven, by those passages from the Scriptures which set forth the state of the New Jerusalem, and the new earth, and which show that this new scene will resemble Paradise.

1. It shall be enlightened by the glory of God. Rev. xxi. 23.

2. It shall be watered by a river. Zech. xiv. 8. Rev. xxii. 1.

3. The Tree of Life shall be planted there. Rev. xxii. 2.

4. The inhabitants shall be all righteous. Rev. xxi. 27.

5. Clothed in beautiful garments. Isa. lii. 1.

6. Redeemed without money. Isa. lii. 3.

7. Inherit the land forever. Isa. lx. 21.

8. Free from infirmities, pain, sorrow, and death. Isa. xxxv. 5. Rev. xxi. 4.

9. There shall be no more curse. Rev. xxii. 3.

10. The glory of Lebanon, the fir tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. Isa. lx. 13.

11. Place of rest and peace, salvation and praise. Isa. lx. 18.

12. The Lord, the everlasting light and glory. Isa. lx. 19.

13. The days of mourning ended. Isa. lx. 20. Rev. xxii. 5.

14. No night there. Rev. xxi. 25.

15. None there but those whose names are written in the Book of Life. Rev. xxi. 27.

16. They are before the throne of God, and serve him day and night in his temple. Rev. vii. 15.

17. Hunger no more, neither thirst any more. Rev. vii. 16.

18. The Lamb which is in the midst of the throne, shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes. Rev. vii. 17.

19. They shall reign on the earth. Rev.

20. The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Rev. xxi. 3.

The above texts are proof sufficient, that the renovated earth will be the abode of the righteous. The place where angels will greet the whole family of Christ, when he shall come to judge the world in righteousness. The renovation of the earth will be contemporary with the Second Advent of our Lord and his kingdom. The Savior says to his apostles, (Math. xix. 28,) Verily I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And Peter has expressly asserted the *times* of the *restitution of all things*, at the coming of Christ. John, in Rev. xx. 4, describes the saints as sitting on thrones with Christ, in the act of *judging*; which is the same thing as *reigning*; and then declares that they *lived*, and *reigned* with Christ a thousand years. The redeemed are heard by John saying, *we shall reign on the earth*. These passages are perfectly intelligible, when we view Christ's personal reign on the new earth, with all his saints, when they (Christ and his people) conjointly possess the kingdom. It also makes plain the prayer which our Savior taught his disciples, viz. *Thy kingdom come, thy will be done on earth as*

it is done in heaven. This prayer is not yet answered. And there is no prospect of its being realized in this life. For the will of God to be done on earth as it is done in heaven, implies an entire renovation of the present state of things. Heaven is a sinless, perfect state, and all the angels of God, with all happy spirits, move according to His will. God's will cannot be done on this earth as it is done in heaven, until the kingdom is brought completely under the administration of Christ, which will be in the *new earth, wherein dwelleth righteousness.* The Savior had promised the kingdom to his disciples, he then taught them to pray for it. The promise will be fulfilled, and the prayer answered, when *the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* Then Christ will see the glory that shall follow his sufferings, the travail of his soul, the reward of his merciful embassy to this lost world, his incessant toils, his agony in the garden, his sufferings on the cross.

Let us now consider the *inheritance of the earth as the promised reward of the righteous.*

God did promise to Abraham, and to his seed after him, the land of Canaan, flowing with milk and honey; and that his mind might be enlarged and filled with the extent of this promise, he was commanded to lift up his eyes to the four quarters of the earth, north, south, east and west, as if the promise was not confined to a single spot of earth in Palestine, but comprehending the whole earth. "I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*. But Abraham died without possessing any part of the land, except a burying field, purchased with his own money. His faith looked forward to a *heavenly country*, "to a city which hath foundations, whose builder and maker is God." He had reference to the *New Earth*—the Holy City—the New Jerusalem.

Some of the ancient servants of God were in doubt about the interpretation of the promise made to Abraham and his seed, respecting the land of Canaan; but God constantly reminded them of their promised inheritance, by assuring them that the righteous should *inherit the earth*, Psalm xxxvii.—"For evil doers shall be cut

off; but those that wait upon the Lord, they shall inherit the earth." For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth. The seed of the wicked shall be cut off. The righteous shall inherit the land and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the earth; when the wicked are cut off thou shalt see it."

The prophecy of Isaiah, lxxv. 17, leads us to the same conclusion. "For behold, I create new heavens and a new earth, and the former shall not be remembered or come into mind." Isa. lxxvi. 22, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." We have seen that there is a complete harmony between the prophecies of Isaiah and the Revelation of John on this subject. The promise which was made to Abraham, and to his seed, will be fulfilled when all the chosen people of God shall take possession of the *New Earth*, for an *everlasting* inheritance. The Lord "will comfort all the waste places of Zi-

on, he will make her wilderness like EDEN, and her desert like the garden of the Lord; joy and gladness, thanksgiving and the voice of melody are found therein." This is the land of our inheritance, honored by the visible presence of the Lamb, who will be the light of his people, and the *joy of the whole earth.*"

According to Rev. xx. 4, the saints will live and reign with Christ a thousand years; reign with him on the New Earth. The redeemed in glory are heard, saying, "WE SHALL REIGN ON THE EARTH." This reign will commence when the *first heaven and the first earth are passed away.* Heb. i. 10, 11, 12—"Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest, and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." The sense of this passage is, that Creation, which now speaks forth the power, wisdom, and glory of God, will not be destroyed, or consigned to oblivion, but changed or purified from the curse. The Scriptures, says Mr. Fuller, give us reason to expect that the earth itself shall, at some

future period, be purified, and re-united to the holy empire of God. The earth is set forth by the apostle in Rom. vii. as groaning to be delivered from the manacles of sin, and brought into the same liberty with the children of God, at the redemption of their bodies. Therefore, the heavens must receive Jesus Christ until the times of the *restitution* of all things. Here is the hope of the saints at the first resurrection—the hope of inheriting the NEW EARTH.

Now the promise of the ancient covenant, must evidently refer to a *future reward*. This promise is often made, and confirmed by an oath. There is reason to believe that something more is intended by this covenant, than that the posterity of Abraham should possess the land of Canaan. So solemn a covenant, must refer to a greater, and more extensive blessing than the temporal enjoyments of Canaan. The promise is made to Abraham and to his seed after him. Who are the seed of Abraham? Evidently the people of God—the *true Israel*, who are compared in number to the sands on the sea-shore. They are to inherit the *whole earth*.

Again, Abraham is represented in the Scriptures as a *stranger*, a *sojourner*, and a *pilgrim*, travelling from one place to another, without

any settled home. [Heb. xi. 8, 9,] By faith, Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed, and he went out, *not knowing whither he went*. The commission to Abram is recorded in Gen. xii. i—4. He was obedient to the command, and yet he had no tittle, or right in the land of Canaan, any more than his son Isaac. He had no ground for building, or cultivation. *By faith he sojourned in the land of promise as in a strange country*, he occupied the same tabernacles with Isaac and Jacob, who were heirs to the same promise. He sojourned there by *faith*; and regarded that land only, as a type of the final inheritance of the saints, to which the promise must have reference. *For he looked for a city which hath foundations whose builder and maker is God*. He lost sight of earth as a permanent residence, in anticipation of the heavenly country, which he could realize only by faith in the promise.

To this land the apostle alludes in the 13th verse. *These all died in faith*, believing that God would fulfil the promised rest to his people—*not having received the promises*. These were not fulfilled in their day; *but having seen them afar off, they were persuaded of them, and confessed that they were strangers and pilgrims on*

the earth. It was not their intention to reside in Canaan. For they *declare plainly that they desire a better country, that is, an heavenly.* Although Canaan was so particularly specified in the promise, yet they possessed only a small portion of it, and that not as the gift of God, but by purchase. (Gen. xxiii. Acts vii. 5.)

Again, the right which the Jews as a nation claim to the promised land, does not answer to the importance and solemnity which is attached to the covenant. They never had a *full* and peaceable possession of even that portion of the land which they once occupied. And as the covenant can refer only to temporal blessings, even if understood as they interpret it, it does not apply to them. They are a people *scattered* and *peeled* on account of their transgression in rejecting the Messiah. The covenant implies promised permanent rest and enjoyment. The Jews are far from having experienced this blessing. They have become a *proverb* and a *by word* among the nations, a discontented, and unhappy people. If the covenant have reference to their future possession of the land, then the Gentiles have no part nor lot in the covenant, and are expecting to *inherit the earth* by promises made exclusively to the Jews. In

this sense, I say, Christians are consoling themselves with bright and cheering prospects for the future, without any foundation.

But the Scriptures set forth this subject in a better light. God is the dispenser of grace, mercy and peace to all mankind, leaving every son and daughter of Adam, Jew and Gentile, bond and free, high and low, rich and poor, to avail themselves of the offers of salvation through Jesus Christ, and finally, to inherit the earth when God shall make his tabernacle with men, and Christ shall be admired by his saints.

This view of the promised land shows us what will ultimately be the *inheritance* of the people of God. Peter i. 3, 4, 5, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." This inheritance is without any principle of dissolution or decay,—*that fadeth not away*. The metaphor is taken from the amaranth, a flower always lively and

blooming, and preserves its hue and fragrance, even amidst the cold frosts and chilling winds. The earth, which the righteous are to inhabit, will, without doubt, bloom continually.—It is the Paradise of God, prepared for those who love him—*It is the recompence of reward.* Paul, in his epistle to the Ephesians, first chapter, gives a most animating description of what God has reserved for his people; and assigns the *sealing* of the Holy Spirit, as the pledge of their *inheritance until the redemption of the purchased possession*, when soul, body, and earth, shall be glorified together. If we are the children of God, “then heirs, heirs of God, and joint heirs with Jesus Christ.” When the saints enter upon their possession, their reward is complete. Now, saith the apostle, are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. It was the prayer of the Savior, *Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory.* The scene of his glory I believe to be on the New Earth. Then the knowledge of God will cover the whole earth. Then the watchmen of the Lord will indeed see eye to eye, and there be one fold, and one Shepherd.

THE MARRIAGE SUPPER OF THE LAMB.

REV. xix. 9. "And he saith unto me, write blessed are they which are called unto the marriage supper of the Lamb."

THE chapter from which the text is selected, is a description of the great day of the Lord, and the millennial state of the righteous, which is noted as the arrival of the Marriage Supper of the Lamb, for which the church is arrayed in her fine linen of sanctification—having "made herself ready." John says: "After these things (referring to events described in the preceding chapter) I heard a great voice, of much people in heaven, saying: Alleluia: Salvation and glory, and honor, and power unto the Lord our God. For true, and righteous are His judgments."—Those judgments which befall papal Anti-Christ in the last great battle when Christ shall appear as the King of Zion. The seventh verse presents us with the glowing sentiment of the church—"Let us be glad and

rejoice, and give honor to Him, for the Marriage of the Lamb is come, and his wife hath made herself ready." This is the espousal day of the church, when all the redeemed of the Lord will meet in the capacity described by John—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away."

The union which now exists between the Savior and his disciples, is figuratively set forth by the vine and the branches. This union is formed by giving the heart to Christ—believing his Word, and trusting in the merits of his righteousness for full salvation. Those who are thus united to Christ are *blessed* indeed. "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."—1 John iv. 2, 3. Here is the union of all saints with Christ, at the marriage supper, when he will take the bride

to himself, in presence of all the angels of God. The subject contained in the text is one of great interest to the children of God, and ought to awaken the inquiry in every heart, *shall I be called to the marriage supper of the Lamb?*

In order to have a clear view of the subject, we propose to consider the several points in the text—viz :

I. *What shall we understand by the Marriage Supper of the Lamb?*

II. *The blessings of the Marriage Supper to those who are called.*

I. *What are we to understand by the Marriage Supper of the Lamb?*

The 21st chapter will shed some light upon it: Here is presented to John a figurative view of the blessed state of the righteous. “And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her husband. The New Jerusalem which John saw in vision denotes the celestial society of the redeemed. Jerusalem was originally the centre of the true worship of God, Ps. cxxii. 4, and the place where God did in a special manner dwell first

in the tabernacle, and afterwards in the temple. 2 Sam. vi. 7, 12 ; 1 Kings vi. 13. The apostle employs the same figure to express the state of the righteous in glory. Heb. xii. 22, 23. "But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly, and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Saints, while on the earth, are usually spoken of as having their names *written* or enrolled in the Lamb's Book of Life. The apostle has doubtless an allusion in the above passage to a custom among the Greeks of enrolling a person's name in a book as a citizen, by which he is entitled, as a free man, to all the privileges of citizenship. The Christian's name being written in the Lamb's Book of Life, gives him a title to all the blessings of the Marriage Supper.

The passage in the address to the angel of the church in Philadelphia conveys the same idea. Rev. iii. 12. "Him that overcometh will I make a pillar in the temple of my God ; and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusa-

lem, which cometh down out of heaven from my God, and I will write upon him *my new name*." On this passage, a recent writer makes the following remarks. "Relative to Christ's new name we know not ; it may allude to the new character under which Christ will appear to eternity in heaven, after he shall have divested himself of his present mediatorial kingdom at the end of the world. 'Then cometh the end, when he shall have delivered up the kingdom to God even the Father.' Christ will then appear to his followers in some new point of light, and thus account for his *new name* to be inscribed on the redeemed pillars of heaven. Now, at the marriage supper Christ will be present with all the glories of the Father. John had a full view of this scene, as described in Rev. xxi. 9, 10. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife; and he carried me away in the spirit to a great and high mountain, and showed me that great city, the *holy Jerusalem* (saints and angels) descending out of heaven from God."

Christ is elsewhere called the Bridegroom—the bride means his church. It is here called

the *Lamb's wife*. When the Bridegroom comes the church will be the prepared bride "adorned for her husband." In the parable of Christ, where a king is represented as preparing a feast for the marriage of his son, we learn that it was expected of all the guests to appear in a suitable dress, as a token of respect to the married couple ; and that after the procession in the evening from the bride's house was concluded, the guests were all examined before they were permitted to enter the apartment of entertainment. If any person was found not having on a garment suitable to the occasion, he was expelled from the house. At the great marriage supper of the Lamb, the company of the redeemed will be prepared for the occasion, not one will be found there who has not on the "*wedding garment*." This garment must be secured before the appointed time arrives—then it will be too late. "At a marriage, the procession of which I saw some years ago, says Mr. Ward, (View of Hist. of Hindoos, vol. 3, p. 171,) the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture—"Behold ! the bride-

groom cometh, go ye out to meet him." All the persons employed now lighted their lamps and ran with them in their hands to fill up their stations in the procession ; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated on mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat for a short time, and then went into the house, the door of which was immediately closed and guarded by Lepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment—*and the door was shut !*"

There is consolation in the thought that the door of mercy is not yet shut. There is a short space of time left in which we may all prepare for the coming and kingdom of our Lord. But when the "Marriage Supper of the Lamb is come, and the bride hath made herself ready" for the occasion, it will be too late for repent-

ance—too late to secure the wedding garment. “They that *were ready* went in with him to the marriage, *and the door was shut!* The door of salvation will be closed,—

“Time gone, the righteous saved, the wicked damned, And God’s eternal government approved.”

That the Marriage Supper of the Lamb will soon be announced, is evident from the circumstances in which the text stands. The previous chapter describes the fall of the papal beast, and accords with the same event in chap. x, which is an inspired comment on Daniel’s prediction of the rise and fall of the papal power in the last days—and its destruction by the stone cut out of the mountain without hands.

“The angel came down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a loud voice, Babylon the great is fallen, is fallen.” Rev. xviii. 1, 2. A similar text is found in Isa. xxi. 9. “Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground.” The second angel gives the same event in Rev. xiv. 8. And then followed another angel (next after the missionary angel now flying,) saying, “Babylon is fallen, is fall-

en.” In the same chapter the event is given under the figure of the harvest and vintage. v. 14. “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” v. 15. “And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.” See v. 16 to 19. All this indicates that Christ will be near in the time of trouble previous to the marriage supper, to defend Jerusalem—“In that day sing unto her, A vineyard of red wine. I the Lord do keep it, I will water it every moment. Lest any hurt it, I will keep it night and day.” Christ here appears in the cloud with the golden crown upon his head—emblem of his exaltation and kingly power—and in his hand a sharp sickle, (the implement for gathering in the harvest and vintage) to defend his chosen and sealed ones. This text corresponds to the prophecy of Isa. lxi. 1—6, respecting the “treading of the wine press” and the harvest and vintage of the same event in Joel iii. In answer to the prayers of his people, the Son of man destroys the anti-christian powers as with a rod of iron, in

the great day of battle. "Shall not God avenge his own elect, who cry unto him day and night, though he bear long with them?" "When the Lord shall build up Zion he will appear in his glory, he will regard the prayer of the destitute and not despise their prayer."

This same event corresponds with that under the seventh trumpet—with the destruction of the beast and the false prophet—with the kings of the earth being cast into the lake of fire—Rev. xix. 20. Here, then, we have the great and notable day of the Lord—the harvest and vintage, towards which the world is tending, and the nations fast ripening.

That this beast has marks of some of the most notable scenes in the history of the French revolution, no one will question, who has a knowledge of that history. The abominations of the papal power have been exhibited to the world, in crimson colors, ever since it was established. But when infidelity raised its head, in, and after the French revolution, the horrors of the Papal See made the hearts of men fail them for fear. Well may the voice from heaven be heard, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God

hath remembered her iniquities.—Rev. xviii. 4, 5. The lamentations of Papal kings are noticed in the close of the chapter, — when the body of the beast shall be given to the “burning flame,” and the smoke of her ruins loom up as the signal of her death. “In her expiring struggle in Europe,” says one writer, “she has attempted to stretch across the Atlantic her withered arm, and, if possible, gain her lost dominions in America.” But *the judgment* shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. She may prevail, and continue to prevail, for an appointed time, “until the Ancient of Days” shall come, and judgment is given to the saints of the Most high, and the time that the saints shall possess the kingdom.

In Daniel we find the reign of the beast is limited to a “time, times and the dividing of times,” which is a notable period in the prophecies — meaning 1260 days — a day for a year, making so many years for the reign of the Papal power, which closed in 1798, when the Pope was deposed, and a republican form of government was set up in Italy. But his body is not to be given to the burning flame till he shall have accomplished to scatter the power of the holy people. Then “all these things

shall be finished, and the marriage supper of the Lamb come."

This notable period of time is mentioned in Daniel xii. 7 — "time, times and dividing of times," Rev. xi. 2 — "forty and two months;" in verse 3 — "a thousand two hundred and three score days." In Rev. xii. 6, 14 — "a time, times and a half time." By time is meant a year, times two years, and a half a time half a year. These make the forty-two months, and all the different expressions of the period, according to the ancients, reckoning 360 days to a year, 30 days to a month. God said to Moses—Numb. xiv. 34—"After the number of days in which ye searched the land, even forty days, *each day for a year*, ye shall bear your iniquity, even forty years." Ezek. iv. 6—The prophet was ordered to lie on his side forty days as a sign to the people. God says, "I have appointed thee *each day for a year*." Dan. ix. 24 — The seventy weeks of the prophecy from the going forth of the decree to build the walls of Jerusalem to the crucifixion of Christ, gives us 490 years.

The present inhabitants of the civilized world, (says Mr. Smith) who have lived to see half a century, have lived to witness the notable event which is designated by the descent of the angel of the covenant, in the 10th chapter

of Revelation, and it has afforded them a season of great instruction. That event is noted as being at the close of the 1260 years, when one of the greatest revolutions occurred in the religious and political world that its history affords.

The destruction of the great secular Roman beast is prophesied by Daniel as introducing the Millennial morning. Dan. vii. 9—11—"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set, and the books were opened. I beheld, then, because of the voice of the great words which the horn (Popery) spake. I beheld till the beast was slain and his body destroyed, and given to the burning flame." This is the beast which the apostle says will be destroyed by the brightness of the Savior's coming. This will be the finishing stroke to all earthly monarchies—will close up the affairs of time, and introduce the children of God to the marriage supper of the

Lamb. "Thus saith the Lord, Ah ! I will ease me of mine adversaries, and avenge me of mine enemies. The destruction of the transgressors shall be together. The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Then shall the moon be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, before his ancients gloriously.

That the marriage supper of the Lamb is near, all the events of prophecy most clearly indicate. Edward Beecher, in a sermon published in 1835, remarks as follows : " In the progress of the cause of God on earth, there are certain great crises, or turning points of destiny, full of deep interest to him and to the intelligent universe. Such was the coming of Christ, an event around which were concentrated the interests of the whole human race, and of the moral government of God in all ages. The advent of such eras is announced beforehand, and preceded by signs. The event stands predicted on the prophetic page, throwing its light unto the dark regions of futurity ; and God himself, as the long expected day draws near, so orders his providence that signs

of his advent may be seen on every side. He holds up a standard to his people, and calls on them to behold it from afar. When he does this, it is their duty to notice such signs, and to be fully aware of their import; and to do this rightly is to *discern* the signs of the times. Beneath the inspiring influence of the Almighty, the universal church is aroused, excited, and agitated by the persuasion that a glorious advent of the kingdom of God is at hand." By this Mr. B. understands the conversion of the world. But where is the Scripture to warrant such license with the Word of God, as to make the Kingdom of God at hand to mean the "conversion of the world?"—When the Lord Jesus shall be revealed from heaven, he will find the world not in a converted state, but *as in the days of Noah*, which days correspond to the age in which we are living. That the Savior is about to make his appearance and call his followers to the marriage supper—to give them the *kingdom*, and the greatness of the kingdom, is evident from the signs of the times—the fulfilment of prophecy—and from the vision of Daniel. The world seems

"To toll the death-bell of its own decease,
And by the voice of all its elements

To preach the general doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'er-leap
Their ancient barriers?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies; and the old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rests.
The pillars of our planet seem to fail,
And nature, with a dim and sickly eye,
To wait the close of all "

Having considered the Marriage Supper of the Lamb, as to its meaning and time, we shall now consider—

II. *Its blessings, which those who are finally called will enjoy.* Blessed are they which are called unto the Marriage supper of the Lamb.

Our salvation from sin is represented in the Scriptures as originating with God, and as attributed to his compassion for the guilty. The doctrine is best expressed by the plain declarations of scripture. Eph. i. 4, 5 — "According as he hath chosen us in him before the foundation of the world, that we might be holy, and without blame before him in love, having predestinated us to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." 2 Tim. i 9 — 2 —

“Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. The Lord knoweth them that are his.” God, however, is not represented by these passages as partial in his grace toward mankind. Peter said, in the house of Cornelius, “of a truth, I perceive that God is no respecter of persons.” He, in common with most of his nation, thought that the favor of God was confined to the house of Israel; but now he sees that, in every nation, “he that feareth him and worketh righteousness is accepted of him.” The free invitations of the gospel are sufficient to encourage every sinner to accept the mercy of God at the foot of the Cross. Those who are called by the spirit, and become reconciled to God through his Son, *are sealed unto the day of redemption*. Such may hope to be called at the Marriage Supper of the Lamb. They may have the full assurance of hope, that when He, who is our life, shall appear, they will also appear with him in glory.

The call spoken of in our text will be indicated by the *seventh trumpet*. Rev. x. 5, 6, 7—“And the angel which I saw stand upon

the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth forever and ever, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." The sounding of the seventh trumpet is a notable sign in the course of the prophecy, that "time shall be no longer"—the mystery of God shall be finished—and when the "time of trouble," alluded to in Dan. xii. just previous to the resurrection of those who sleep in Jesus will begin. And may the people of God be prepared for this trial of their faith and patience. "Many shall be tried and purified, and made white before the millennial morning shall dawn, and the marriage supper of the Lamb come. They must put on the whole armor of God, that they may be able to stand in the evil day. This time of trial is rolling on and coming nearer; but the saints may rejoice in the testimony of God. They shall be "caught up to meet the Lord in the air."

Christians will then be called to the marriage supper, by the last trumpet, "at the resurrec-

tion of the just." 1 Cor. xv. 51, 52—"Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the *last trump* ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then will be "*heard, as it were the voice of a great multitude, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.*"

Now, as it is the purpose of the Father to give his people the kingdom, so Christ exhorts them to be ready. See Luke xii. 33, 38—"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately." To gird up the loins means to be prepared—to be found active and diligent in the service of the Lord. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

The blessings which the marriage supper of the Lamb implies are clearly pointed out in the Scriptures. To these blessings the righteous will be called at the resurrection. They are as follows :

1. *A glorified nature.* That God can form a spiritual and glorified body, no more liable to decay, disease and death, the apostle positively affirms. 1 Cor. xv. 44. —“It is sown a natural body, it is raised a spiritual body.” It is one of the most cheering prospects that can be presented, in view of the ideas we form of death and the grave ; especially when we think of the “dark and narrow tomb,” the receptacle of the offensive mass of clay. It is said of a friend to Spencer, that, as he leaned over his lifeless form, he exclaimed. “I thank God that *the body* will be redeemed at the resurrection.” Then when the righteous are raised from the grave, and the redeemed living changed, they will be clothed upon with an immortal glorified nature ; and,

2. *They will be perfectly holy.* Sin is *death* to all our spiritual emotions. “In heaven no sin is found.” The intellectual and moral nature of the righteous shall be clothed upon with the Redeemer’s holiness ; mortality shall be swallowed up of life ; their souls, expanding in the ever increasing glory of the *new abode*, will be adapted to the entire enjoyment of the marriage supper. Rev. vii. 13, 14—“And one of the elders answered, saying unto me, what are these which are arrayed in *white robes* ? and

whence came they ? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them *white in the blood of the Lamb.*” Some writers on the book of Revelation have referred the above passage exclusively to the martyrs who have, in the fullest extent of the term, passed through *great tribulation*,—sealed their testimony to the religion of God with their blood. May it not refer to all the redeemed, whose garment, suitable for the marriage supper of the Lamb, is the *righteousness of Christ* ? The white robe is an emblem of purity. *Without holiness no man can see God.*

Tribulations have a tendency to purify the righteous. Peter, after speaking of the inheritance of the saints, ready to be revealed in the last time, says “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold *temptations*, (trials.) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour, and glory, at the appearing of Jesus Christ.—1 Peter i. 6, 3. Daniel says, “Many shall be tried and *purified*, and *made white.*” Holiness is the

appropriate garment in which to appear at the marriage supper of the Lamb. We have a perfect description in the 7th chapter of Revelation, of the character and condition of the spirits of the just made perfect, represented as standing “before the throne and before the Lamb, clothed with *white robes*, and palms in their hands ;” emblem of their victory over sin—their triumph over all their enemies.

Let christians, when cast down by afflictions, trials and persecutions, read the 7th chapter, and rejoice in all their tribulations. We may not be able to see the design of them so clearly in this life, as we shall in heaven. God permits his people, for a wise purpose, to endure trials for a season. But these cheerless, starless nights will soon be over, and in the *new earth* their sun will no more go down, there will be *no night* there : and they will see how every trial conduced to whiten their robes, and brighten their crown.

3. *They will be perfectly happy.* At the marriage supper of the Lamb there will be no sin, no night, no sickness, no death, no sorrow, no pain. “God shall wipe away all tears from their eyes.” Their services in the heavenly world have no interruption—their joy no bounds—they shall be filled with all the full-

ness of God, and make the temple of unfading glory resound with the anthem of never ceasing praises to the Lamb.

John saw, in vision, the “*Holy Jerusalem* descending out of heaven from God, having the glory of God.” He called it *the bride, the Lamb’s wife*, with all her heavenly glories. The city is described by an inspired mind. It is a “building indeed, not made with hands.” “Glorious things are spoken of thee, O city of God.” The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. The wall of Jasper and the city was of pure gold, like unto clear glass. The foundations of the city were garnished with all manner of precious stones ; and the twelve gates were twelve pearls. The street of the city was fine gold ; and the Lord God Almighty and the Lamb are the temple of it.”

“And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there.”

The *tree of life*, bearing twelve manner of fruits, and yielding her fruit every month, is a complete emblem of the immortal state of the righteous. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

The *river of life*, spoken of in connection with the tree of life, may denote the undying love of Christians in the New Jerusalem state. “There is a river, the streams whereof shall make glad the city of our God.” Here religion in the soul is as a well of water springing up into everlasting life. There it will become a river, clear as chrystal, ever flowing among the saints. With the tree of life, ever bearing fruit, the healing leaves ever shedding around a healthful influence, and the river of life ever rolling through the city, the inhabitants will “hunger no more, neither thirst any more.”

The arrangements of the marriage supper will all be made ; and every one present clothed in robes of light. The espoused of the Lord shall enter into his joy, and *shine forth as the sun in the kingdom of their Father*. Lord, we shall be perfectly *satisfied*, perfectly happy, and perfectly holy when called at the resurrection morning, to the MARRIAGE SUPPER OF THE LAMB.

The prospect is most cheering to the tried people of God. Their toils end—their trials cease—their joys begin. Lift up your heads, for your redemption draweth nigh. There will be no one present who has not on the *wedding garment*.

THE SIGNS OF THE TIMES.

When from scattered lands afar,	Matt. 24:6—8
Speeds the voice of rumor'd war,	Luke 21: 25.]
Nations in tumultuous pride	Gag. 2: 7.
Heav'd like ocean's roaring tide ;	He.12: 26--29
When the solar splendors fail,	Mat. 24: 29
And the crescent waxeth pale,	Rev. 16: 12
And the powers that star-like reign,	Matt. 24: 29
Sink dishonor'd to the plain;	Joel 2: 10,31
World ! do thou the signal dread ;	Lu.21: 26,36
<i>We</i> exalt the drooping head,	Lu. 21: 27, 28
<i>We</i> uplift th' expectant eye,—	Eph. 1: 14
Our redemption draweth nigh.	Ro. 8: 19, 23
When the fig-tree shoots appear,	Mat.24: 22,23
Men behold their summer near;	Lu. 21: 29, 31
When the hearts of rebels fail,	Isa.59: 18, 19
We the coming Conqueror hail.	Rev.19: 11,16
Bridegroom of the weeping spouse,	Rev.19: 7,9

Listen to her longing vows,	Rev. 6: 10
Listen to her widow'd moan,	Lu. 18: 3,7,8
Listen to creations groan !	Ro.8: 22, 23
Bid, O bid thy trumpet sound;	1Thess. 4: 16
Gather thine elect around ;	Mat. 24: 31
Gird with saints thy flaming car;	Jude 14
Summon them from climes afar;	Isa.24: 13--15
Call them from life's cheerless gloom,	Mat. 24:40,41
Call them from the marble tomb,	Rev. 20: 4—6
From the grass-grown village grave,	Lu. 14: 14
From the deep dissolving wave,	Ps. 49: 14,15
From the whirlwind and the flame,	1Thess.4: 17
Mighty Head ! thy members claim.	Col. 1: 15
Where are they whose proud disdain	Lu.19; 12,27
Scorn'd to brook Messiah's reign ?	Mat.13:41, 42
Lo, in waves of sulph'rous fire	Lu. 17: 27,30
Now they taste his tardy ire,	Rev.19:20,21
Fetter'd till th' appointed day,	Rev.18:3,5,9
When the world shall pass away.	2 Pet. 2: 9
Quell'd are all thy foes, O Lord;	Rev.19:15,21
Sheathe again the dreadful sword.	Ps. 110: 5, 7
Where the cross of anguish stood,	Isa.53: 3,5,12
Where thy life distill'd in blood,	Mark 15; 27
Where they mock'd thy dying groan,	Mark 15; 29
King of nations ! plant thy throne ;	Isa. 24; 23.
Send thy law from Zion forth,	Zec. 8; 3
Speeding o'er the willing earth—	Dan.2; 35,44
Earth, whose Sabbath glories rise,	Isa. 40; 1, 9
Crown'd with more than Paradise.	Ps. 67; 6
Sacred be the impending veil !	1Cor.13; 12
Mortal sense and thought must fail	1John 3; 3
Yet the awful hour is nigh,	Lu. 21; 31
We shall see thee eye to eye.	Rev. 1; 7
Be our souls in peace possessed,	2Thess. 3; 5
While we seek thy promised rest,	Heb. 4; 9
And from every heart and home	2Tim. 4; 8
Breathe the prayer, O Jesus, come !	Rev. 22; 20
Haste to set the captive free;	Isa. 49; 9
All creation groans for thee.	Rom. 8; 19

CHARLOTTE ELISABETH.

THE SECOND ADVENT OF CHRIST AND THE RESURRECTION,

THE PRINCIPAL FEATURES OF APOSTOLICAL PREACHING.

The importance of making Christ's second advent a prominent theme of pulpit discussion, is disparaged by some writers, on the ground of Paul's determination to know nothing among men save Jesus Christ, and him crucified. But are we to infer from the apostle that the sufferings, and the crucifixion of the Savior are all he determined to make known to the world, as a preacher of the gospel? By no means. It is true that the apostle had a special commission to the Corinthians, relative to the cross of Christ, and it was his determination, while among them, to preach faithfully the doctrine of a crucified Savior. It was his purpose not to occupy his time in discussing the laws, customs, and traditions of the Jews; nor to preach to them "with enticing words of man's wis-

dom," but in demonstration of the spirit, and of power.

In the first chapter of the same Epistle, (v. 7,) the apostle commends the Corinthians, because they "come behind in no gift, *waiting for the coming of our Lord Jesus Christ*;" as though their constant expectations of his coming to judge the world was one evidence of true piety, and a means for keeping them in the love of God, that they *may be found blameless in the day of our Lord Jesus Christ*.

In chapter vi. 1, 2, the apostle reproves them for not remembering "that the saints shall judge the world,"—and the xv. chapter is devoted to an exposition of the *order and nature* of the resurrection. It is evident, from the whole epistle, that the apostle did not confine his preaching to the cross of Christ, any more than to the resurrection, and the coming and kingdom of our Lord.

Attention to the writings of the apostles will show that they preached the advent of Christ *near*, for the consolation and edification of christians; also on account of its practical tendency.

1. *By the way of consolation.* The apostle assures christians, at Thessalonica, that they will again see their departed friends, who have

fallen asleep in Jesus ; and adduces the resurrection of Christ as a pledge of theirs, when the Lord Jesus shall descend from heaven. See 1 Thess. iv. 13—18. — “ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first ; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord.

Wherefore, comfort one another with these words.” 1 Thess. v. 9, 10.—“ For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.” 2 Thess. i. 7—10—“ And to you, who are troubled, rest with us, when the Lord Jesus shall be reveal-

ed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”

Paul himself, in view of the hour of his departure, is consoled in the hope of a crown of righteousness, which he, with all the redeemed, will receive, *at that day*.—1 Tim. iv. 6—8. Peter, when reminded of the brevity of his own life, writes an Epistle to his people, the object of which is to confirm their faith in the coming of the Lord, and in the expectation of living in the new heavens, and the new earth, wherein dwelleth righteousness. 1 Peter v. 4.—“When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” James, in his epistle, does not encourage those to whom he writes with the hope of their final reward, until Christ comes the second time. In view of their tribulations, he exhorts them *to be patient until the coming of the Lord*,—the period when they shall see, in the most striking

light, that the sufferings of the present time are not worthy to be compared with the glory that shall then be revealed. Why does he earnestly exhort them to bear patiently their trials? The answer is found in the first chapter, 7th verse ; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor, and glory, *at the appearing of Jesus Christ*. Paul, in his Epistle to the Hebrews, after discussing the doctrine of Christ's mediation, closes the subject by saying, "*And unto them that look for him shall he appear the second time, without sin unto salvation*. For what purpose shall he appear but to give his people their reward—their *incorruptible inheritance*."

It is evident, therefore, that the apostles, instead of dwelling on death as the period when Christians will enter upon their full enjoyment, and their complete reward, rather urged them to look forward to the coming of Christ, when the hopes of the pious will be consummated by the revelation of Jesus Christ.

2. The doctrine of Christ's second coming, *near*, was evidently preached by the apostles on account of its practical influence.

1. *As a motive to Christian love*.—"And the Lord make you to increase and abound in love,

one toward another, and toward all men, even as we do toward you, to the end, that he may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ.*”—1 Thess. iii. 13.

2. *As a motive to Christian forbearance.*—“We, ourselves, glory in you in the churches of God, for your patience and faith in all your persecutions, and tribulations, that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us when the *Lord Jesus shall be revealed from heaven.*”—2 Thess. i. 4—7. Heb. x. 36, 37. James v. 7, 8. 1 Peter i. 6, 7.

3. *As a motive to the performance of Christian duties.*—“For the Son of man shall come in the glory of his Father, and then he shall reward every man according to his works.”—Math. xvi. 27. It is the duty of the Christian to feed the hungry, clothe the naked, relieve the oppressed, and to do good unto all men. A cup of cold water given in the name of a disciple, does not escape the notice of the all-seeing Judge. Jesus said, “I was an hungered and

ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in; naked and ye clothed me; sick and ye visited me; I was in prison and ye came unto me."

4. *As a reason for watchfulness.*—"But ye brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light and of the day; we are not of night nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober."—1 Thess. v. 4, 6,

If the reward, for a faithful discharge of duty in the vineyard of the Lord, is deferred till the *chief Shepherd shall appear*, then will the belief of his advent nigh stimulate his servants to warn the guilty, day and night, with tears. "Blessed is that servant whom his Lord, *when he cometh*, shall find so doing."

And now permit me to invite your attention to the study of the Bible. It is a light—a guide—a comforter. It throws light on the *past*, the *present*, and the *future*. It is a clear exhibition of God's character—his attributes—the way of salvation by his Son Jesus Christ. Here is the Cross; and on that Cross is presented the suffering Lamb. He invites, entreats, persuades you to look unto him and live. Believe in him, love him with all your heart, and then

when he comes to be admired in his saints, you will be ready to welcome his approach—to receive the unfading crown of glory, and to enter into the joy of our Lord. Rev. iii. 21.—“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev. ii. 11.—“He that overcometh, shall not be hurt of the second death.” Rev. ii. 7.—“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

